

THE
Pilgrim's Progress
FROM
THIS WORLD
TO
THAT WHICH IS TO COME:

Delivered under the SIMILITUDE of a

D R E A M.

Wherein is discovered

- I. The Manner of his SETTING OUT.
- II. His dangerous JOURNEY; and
- III. His safe Arrival at the DESIRED COUNTRY.

Written by JOHN BUNYAN.

I have used SIMILITUDES, Hosea xii. 10.

L O N D O N:

Printed by W. OLIVER, in Bartholomew-Close.

M DCC LXXVI.



P R E F A C E.

THE Writings of Mr BUNYAN need no commendatory Preface. The various editions they have passed through, and the different languages into which many of them have been translated, sufficiently prove that the gifts of GOD which were in him, have, by the divine blessing, been made very acceptable and useful to the Churches. Though he was called to the knowledge and ministry of the Gospel from a low state of life, as well as from a vicious course of conversation, and was unfurnished with human literature, the LORD, the *great*, the *effectual*, the *only effectual* teacher, made him, in an eminent degree, an able and successful minister of the New Testament. It is probable that only the people to whom he personally preached would have been benefited by his zeal and experience, had not the LORD permitted the rage of his enemies to prevail against him for a season. He lived in more trying days than those in which our lot is fallen. For preaching the Word of Life to sinners, he was *sentenced* to perpetual banishment, but what he

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actually suffered was imprisonment for more than twelve years. But his spirit was not bound. Though secluded from his public work, he could not be idle. He applied himself to writing books, and most of the Treatises, by which being dead he still speaketh (in number about threescore) were composed during his confinement in *Bedford Goal*. Thus his adversaries themselves contributed to extend his usefulness by the very methods they took to prevent it. And (as in the Apostle's case) the things that happened to him, proved rather to the furtherance than the hindrance of the Gospel.

His Books, though devoid of that art and those ornaments, on which writers who seek the praise of men lay so great a stress, have been, and still are highly esteemed by those who have a taste for divine truth; and greatly instrumental, in the hands of the holy Spirit, to the awakening of the careless, and the encouragement of those who are seeking salvation. And we doubt not but they will be farther owned of God for these purposes, to many who are yet unborn. But as among the stars one excelleth another in glory, so of all our Author's Writings, there is no one perhaps so universally and deservedly admired as his *PILGRIM'S PROGRESS*, in which he gives a delineation of the Christian life under the idea of a journey or a pilgrimage, from the City of *Destruction* to the heavenly *Jerusalem*. In this Treatise he appears not only as a writer well instructed in the mysteries of the kingdom, but a man of real genius. Though he had not a learned education,

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tion, God had given him considerable natural abilities, a lively invention, a penetrating spirit, a strong judgment, and his stile, though plain and simple, is remarkably clear, animated, and engaging. By the exercises through which the LORD led him, and a close study of the Word of God, he acquired a singular knowledge of the human heart, and its various workings, both in a state of nature and grace, and of the various snares and dangers to which a Believer is exposed from the men and the things of the world, and the subtilty of Satan. These fruits of his experience and observation he has exhibited in a very pleasing and instructive manner in his PILGRIM, which may be considered as a map of the Christian profession in its present mixed state, while the wheat and the tares are growing in the same field. A map, so exactly drawn, that we can hardly meet with a case or character, amidst the vast variety of persons and incidents, that daily occur to our observation, to which we cannot easily point out a counterpart in the PILGRIM. And he is peculiarly happy in fixing the attention of his readers: many have read this Book with a kind of rapturous pleasure, though they have not understood the Author's design, (which only they who have the eyes of their minds enlightened by the Spirit of God can fully enter into) and they who understand it best, and who have read it often, usually find fresh pleasure and instruction upon every perusal.

As many persons who read this Allegory, though they find benefit from the whole, are at a loss to determine the Author's meaning in some particular parts of his

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his representation, an Edition containing some brief Notes to illustrate the more difficult passages, has been long desired. An attempt of this kind is now submitted to the Public. The Annotator does not pretend to be positive that he has always precisely taken up the thought the Author had upon his mind at the time of writing, though he thinks there are but few places in which he is in danger of greatly missing it. He hopes however that he has proposed no illustration but what will be found agreeable to the analogy of Faith and the experience of Believers.

The unusual demand for the PILGRIM'S PROGRESS upon its first appearance, induced the Author some time after to send forth a Second Part. In which there are many beautiful passages that sufficiently demonstrate it to be the work of the same masterly hand. But the plan of that which is now called the First Part, was so comprehensive, and so well executed, that the subject was too much exhausted to admit of a Second Part, capable of standing in competition with the former. It is upon the whole greatly inferior to it, though a few pages here and there might be selected, which, for their beauty, propriety, and energy, almost deserve the epithet of *Inimitable* *. The First Part therefore is only published with Notes, which it is hoped may afford a sufficient key to the Second.

There is a small book in print which bears the title of the Third Part of the PILGRIM'S PROGRESS. It can hardly

* See the Character of Mr FEARING, and STANDFAST's discourse when in the River.

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hardly be necessary to inform any but those who have not read it, that this pretended Third Part, with Mr BUNYAN's name, is a gross imposition upon the Public, and that the Title is almost the only part of it in which it bears any resemblance to BUNYAN's PILGRIM, excepting when the Writer has borrowed the same names. But BUNYAN's spirit and manner he could not borrow, and his principles he openly contradicts. A common hedge-stake deserves as much to be compared with AARON's rod, which yielded blossoms and almonds, as this poor performance to be obtruded upon the world under the Title of the Third Part of the PILGRIM'S PROGRESS.

Thus much concerning our Book: Let the Preface close with a word to the Reader's heart. If you are not convinced of sin, and led by the Spirit to seek JESUS, notwithstanding the Notes, the PILGRIM will still be a riddle to you. A well-wisher to your soul assures you, that whether you know these things or not, they are important realities. The PILGRIM is a parable, but it has an interpretation in which you are nearly concerned. If you are living in sin, you are in the City of *Destruction*. O hear the warning voice! *Flee from the wrath to come*. Pray that the eyes of your mind may be opened, then you will see your danger, and gladly follow the shining light of the Word, till you enter by CHRIST, the strait gate, into the way of salvation. If death surprize you before you get into this road, you are lost for ever.

If

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If you are indeed asking the way to *Zion* with your face thitherward, I bid you good speed. Behold an open door is set before you, which none can shut. Yet prepare to endure hardship, for the way lies through many tribulations. There are hills and valleys to be passed, lions and dragons to be met with, but the LORD of the Hill will guide and guard his people. *Put on the whole armour of God, fight the good fight of faith.* Beware of the Flatterer, beware of the Enchanted Ground. See the Land of *Beulah*, yea, the City of *Jerusalem* itself is before you :

Then JESUS the Forerunner waits,
To welcome travellers home.

E R R A T A.

- Page 114, Note (o), line 4, for *which perhaps*, read *which nothing perhaps*.
Page 126, Note (x), line 15, for *righteousness*, read *righteous*.
Page 168, Note (p), line 6, for *you*, read *your*.
Page 176, Note (s), line 4, for *retained*, read *restrained*.
Page 185, Note (a), line 1, for *fist*, read *first*.
Page 249, Note (y), line 1, for *axactly*, read *exactly*.

THE



THE
Pilgrim's Progress :
IN THE
SIMILITUDE
OF A
D R E A M.

AS I walked through the wilderness of this world, I lighted on a certain place, where was a den (*a*), The jail. and laid me down in that place to sleep: and as I slept, I dreamed a dream. I dreamed,

(*a*) Mr BUNYAN was put into *Bedford* jail for preaching the Gospel. We live in happier times, when none are permitted to interrupt us; may we prize and improve our liberty, and be thankful for it. While he was in prison he wrote this book, and many other valuable treatises, which have, by the LORD's blessing, administered edification and comfort to many who were then unborn, and will doubtless be serviceable to many who shall live after us. Thus by his confinement he became more extensively useful. The LORD will always so restrain and manage the wrath of men, that the methods by which they attempt to hinder the success of the Gospel, shall in the event promote it.

B

Isa. lxiv. 6. dreamed, and behold, " I saw a man
 Luke xiv. 33. " clothed with rags, standing in a certain
 Psal. xxxviii. " place, with his face from his own house,
 4. " a book in his hand, and a great bur-
 Heb. ii. 2. " den upon his back." I looked, and
 Acts xvi. 31. " saw him open the book, and read therein;
 and as he read he wept, and trembled (*b*),
 and not being able longer to contain, he
 brake out with a lamentable cry, saying,

His outcry. *What shall I do?*

Acts ii. 37.

In this plight therefore he went home,
 and refrained himself as long as he could,
 that his wife and children should not per-
 ceive his distress; but he could not be
 silent long, because that his trouble in-
 creased: wherefore at length he brake
 his mind to his wife and children; and
 thus he began to talk to them: " O my
 " dear wife, said he, and you the chil-
 " dren of my bowels, I your dear friend,
 " am in myself undone, by reason of a
 " burden that lieth hard upon me: more-
 " over, I am certainly informed, that
 " this

(*b*) The awakened sinner, who sees his own
 righteousness to be as filthy rags, his soul in a
 state of wrath and wretchedness, turns his face
 from his own house, from himself, from all his
 false hopes and vain confidences, for refuge; takes
 his Bible in his hand to direct him where he
 shall flee for refuge and salvation. The more
 sinner reads therein, the more he is convinced of
 the wretched state he is in, and of his necessity
 of flying somewhere for safety; though which
 way to escape he yet knows not.

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“ this * our city will be burned with fire
 “ from heaven: in which fearful over-
 “ throw, both myself, with thee my wife,
 “ and you my sweet babes, shall misera-
 “ bly come to ruin, except (the which
 “ yet † I see not) some way of escape
 “ may be found, whereby we may be de-
 “ livered (c).”

* This
World.

† He knew
no way of
escape as yet.

At this his relations were sore amazed;
 not for that they believed that what he
 had said to them was true, but because
 they thought some frenzy distemper had
 got into his head; therefore it drawing
 towards night, and they hoping that sleep
 might settle his brains, with all haste they
 got him to bed: but the night was as
 troublesome to him as the day; where-
 fore, instead of sleeping, he spent it in
 sighs and tears. So when the morning
 was come, they would know how he did;
 he

(c) It is observable that real convictions arise
 from a belief of what God has spoken, and the
 divine authority of the Scriptures. Death and
 judgement are brought near to the conscience:
 the awful consequences of standing before God,
 are set before him in such a light, that all other
 inferior concerns are swallowed up in the care of
 the one thing needful. Awakened sinners are
 either scorned or pitied by their nearest friends;
 and their pity is almost as hard to bear as their
 scorn. The means they propose for relief do but
 aggravate their soul's distrels. What can com-
 pany, amusement, or physic, do for a wounded
 spirit!

THE PILGRIM'S PROGRESS.

Carnal phy-
sic for a sick
soul,

he told them *worse* and *worse* (*d*); he also set to talking to them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to condole his own misery: he would also walk solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

As xvi.
30, 31.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?*

I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood still (*e*), because (as I perceived) he could

(*d*) Saving convictions cannot be shaken off, nor can they be cured, but by the blood of Christ; it requiring as much to satisfy an awakened conscience as to satisfy the justice of God.

(*e*) This endeavouring to run, and yet standing still, is a lively representation of that earnestness, anxiety and perplexity, which usually accompanies a deep conviction of sin. What would he not willingly do? but he can do nothing. What would

could not tell which way to go. I looked then, and saw a man named EVANGELIST coming to him, and asked, "Wherefore dost thou cry?"

He answered, Sir, I perceive, by the book in my hand, that I am condemned *to die*, and after that to come to *judgment* (f); and I find I am not willing to do the first, nor able to do the second.

Heb. ix. 27.

Job xvi. 21,

22.

Ezek. xxii.

14.

Then said EVANGELIST, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into *Tophet*. And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

Isa. xxx. 33

Then said EVANGELIST, If this be thy condition, why standest thou still? He answered, Because I know not whither to go.

would he not give? but he is as poor as he is miserable. The way to salvation, though so clearly revealed in the scriptures, yet can only be discovered by divine teaching; there must be a voice behind, saying, *This is the way, walk in it*: and this way is CHRIST. But naturally we are as blind to this way, as we are impotent and wretched.

(f) Fools make a mock of sin; but when a poor soul takes his estimate of sin from the word of God, enlightening his conscience, and considers what an awful thing it is to stand before God, it is a burden too heavy for him to bear.

Conviction
of the neces-
sity of flying.
Matt. iii. 7.

go. Then he gave him a *parchment roll*,
and there was written within, *Fly from
the wrath to come.*

CHRISTIAN no sooner leaves the world, but meets
EVANGELIST, who lovingly him greets
With tidings of another; and doth shew
Him how to mount to that, from this below.

Matt. vii. 13,
14.
Psal. cxix.
105.
2 Pet. i. 15.

The man therefore read it, and look-
ing upon EVANGELIST very carefully,
said, Whither must I fly? Then said
EVANGELIST, pointing with his finger
over a very wide field, Do you see yonder
Wicket-Gate? The man said, No: then,
said the other, Do you see yonder *Shining
Light* (g)? He said, I think I do. Then
said

(g) A convinced sinner must sink into despair,
but for the reports of the Gospel. He hears there
is a Saviour, but his thoughts of him are very
confused. He cannot yet be said to see the Son,
but he embraces the word of GOD as true; he
renounces all hope in himself, and follows the
shining light; waiting in the use of means, not to
qualify himself for mercy, but that CHRIST may
be revealed unto his soul.

THE SHINING LIGHT.

1 MY former hopes are fled,
My terror now begins;
I feel, alas! that I am dead
In trespasses and sins.

2 Ah! whither shall I fly?
I hear the thunder roar:
The Law proclaims destruction nigh,
And vengeance at the door.

3 When

THE PILGRIM'S PROGRESS.

saïd EVANGELIST, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do.

CHRIST,
and the way
to him, can-
not be found
without the
word.

So I saw in my dream that the man began to run: now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying, "Life, " life, eternal life!" So he looked not behind him, but fled towards the middle of *the plain*.

Luke xiv.
26.

The neighbours also came out to see him run(*b*), and as he ran some mocked, others

Gen. xix.
17.

Jer. xx. 10.
They that
fly from the
wrath to
come, are a
gazing-stock
to the world

- 3 When I review my ways,
I dread impending doom;
But sure, a friendly whisper says,
"Flee from the wrath to come."

- 4 I see, or think I see
A glimm'ring from afar,
A beam of day that shines for me,
To save me from despair.

- 5 Forerunner of the Sun,
It marks the Pilgrim's way;
I'll gaze upon it while I run,
And watch the rising day.

(*b*) When a man turns his back on the world, and is in good earnest resolved for everlasting life, his carnal friends and ungodly neighbours will pursue him with hue and cry; but death is at his heels, and he cannot stop short of the city of refuge.

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Obstinate
and Pliable
follow him.

others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was OBSTINATE, and the name of the other PLIABLE (i). Now by this time the man was got a good distance from them; but however they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us. But he said, That can by no means be: you dwell, said he, in the city of *Destruction*, the place also where I was born; I see it to be so: and dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.

Obstinate.

What, said OBSTINATE, and leave our friends and our comforts behind us (k).

Christian.

Yes, said CHRISTIAN, (for that was his name) because that *All which you shall forsake, is not worthy to be compared* with a little of that, that I am seeking to enjoy; and if you will go along with me,
and

2 Cor. iv. 18.

(i) Men differ in disposition by nature, but all agree in ignorance and dislike of the truth.

(k) While the love of this world rules in the heart, no examples or arguments will prevail with man to seek a better inheritance.

THE PILGRIM'S PROGRESS.

and behold it, you shall fare as I myself; for there where I go, is enough and to spare; come away, and prove my words. Luke xv. 17.

OBST. What are the things you seek, since you leave all the world to find them?

CHR. I seek an *inheritance incorruptible, undefiled, and that fadeth not away* (l): and it is *laid up in heaven*, and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book. 1 Pet. i. 4. Heb. xi. 16.

OBST. Tush, said OBSTINATE, away with your book (m): Will you go back with us, or no?

CHR. No, not I, said the other; because I have *laid my hand to the plough*. Luke ix. 62.

OBST. Come then, neighbour PLIABLE, let us turn again, and go home without him: there is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

PLI.

(l) The reason why the promise of the eternal inheritance is sure to all the seed, is, because it is secured to them by the promise and oath of JEHOVAH.

(m) If you dispute with worldly men in their own way, they will weary you with cavils and reasonings, but bring them close to the scripture, and they will be soon silenced; neither Satan, nor those who are blinded by him, can withstand the force of God's word.

THE PILGRIM'S PROGRESS.

PLI. Then said PLIABLE, Do not revile; if what the good CHRISTIAN says is true, the things he looks after are better than ours. My heart inclines to go with my neighbour.

OBST. What! more fools still? Be ruled by me, and go back; who knows whither such a brainsick fellow will lead you? Go back, go back, and be wise.

Christian
and Obstinate
pull for
Pliable's
soul,

CHR. Nay, but do thou come with thy neighbour, PLIABLE. There are such things to be had which I spoke of, and many more glories besides; if you believe not me, read here in this book; and for the truth of what is expressed therein, behold all is confirmed by *the blood* of him that made it.

Heb. ix.
17—21.

Pliable con-
sented to go
with Chris-
tian.

PLI. Well, neighbour OBSTINATE, faith PLIABLE, I begin to come to a point, I intend to go along with this good man, and to cast in my lot with him. But, my good companion, do you know the way to this desired place?

CHR. I am directed by a man whose name is EVANGELIST, to speed me to a little gate that is before us, where we shall receive instructions about the way.

PLI. Come then, good neighbour, let us be going. (Then they went both together.)

Obstinate
goes railing
back,

OBST. And I will go back to my place, said OBSTINATE: I will be no companion of such misled fantastical fellows.

Now

Now I saw in my dream, that when OBSTINATE was going back, CHRISTIAN and PLIABLE went talking over the plain; and thus they began their discourse.

Talk be-
tween Chri-
tian and Plia-
ble.

CHR. Come, neighbour PLIABLE, how do you do? I am glad you are persuaded to go along with me; had even OBSTINATE himself but felt what I have felt of the powers and terrors of what is yet *unseen*, he would not thus lightly have given us the back.

PLI. Come, neighbour CHRISTIAN, since there are none but us two here, tell me now farther, what the things are? and how to be enjoyed, whither we are going?

CHR. I can better conceive of them with my mind, than to speak of them with my tongue; but yet since you are desirous to know, I will read of them in my book.

God's things
unspeakable.

PLI. And do you think that the words of your book are certainly true (*n*)?

CHR. Yes verily, for it was made by Him *that cannot lie*.

Tit. i. 2.

PLI.

(*n*) If the scripture be indeed the word of God, it must be true, but how shall this be known? Learned men prove it by a train of learned arguments, to which the greater part of awakened souls are utter strangers, (for the Gospel is chiefly preached to the illiterate and poor) yet those have the surest and most satisfactory proof. Its authority and energy upon the conscience; its correspondence to their state, fears, wants, hopes and desires; the

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PLI. Well said, what things are they?

Isa. xlv. 17.
John v.
27—29.

CHR. There is an *endless kingdom* to be inhabited, and *everlasting life* to be given us, that we may inhabit that kingdom for ever.

PLI. Well said; and what else?

CHR. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven.

2Tim. iv. 8.
Rev. xxii. 5.
Mat. xiii. 43.

PLI. This is very pleasant; and what else (o)?

Isa. xv. 8.
Rev. vii. 16,
17.
Chap. xxi. 4.

CHR. There shall be no more crying, nor sorrow; for he that is the owner of the place will wipe all tears from our eyes.

PLI. And what company shall we have there?

Isa. vi. 2.
1Thess. iv.
16, 17.
Rev. v. 11.

CHR. There we shall be with *Seraphims* and *Cberubims*, creatures that will dazzle your

the exact delineation they find in it of all that passes in their hearts, and the light it throws upon every thing in which they are concerned; satisfy them to a demonstration, that it is given by inspiration of God.

(o) A representation of heaven as a kingdom, &c. may make some transient impression upon a carnal heart, which can be delighted with the thought of crowns, rich robes, and music, and a state from which all pain and sorrow are excluded. But such a one has no idea of the true happiness of heaven, a beholding the glory of Jesus, and a conformity to him in holiness and love. A sinner, unless renewed by grace, would not be happy in heaven if he were there: his heaven is upon earth.

your eyes to look on them : there also you shall meet with thousands and ten thousands that have gone before us to that place : none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his presence with acceptance for ever : In a word, there we shall see the elders with their golden crowns : there we shall see the holy virgins with their golden harps : there we shall see men, that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place ; all well, and cloathed with *immortality*, as with a garment.

Rev. iv. 4

Chap. xiv.

1—5.

John xii. 25.

2 Cor. v.

2—4.

PLI. The hearing of this is enough to ravish one's heart ; but are these things to be enjoyed ? How shall we get to be sharers thereof ?

CHR. The Lord the Governor of the country hath recorded that in this book, the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

Isa. lv. 12.

John vii. 37.

Ch. vi. 37.

Rev. xxi. 6.

Ch. xxii. 17.

PLI. Well, my good companion, glad am I to hear of these things. Come on, let us mend our pace.

CHR. I cannot go so fast as I would, by reason of this burden that is on my back (*p*). Now

(*p*) The person whose affections are slightly touched, but not convinced of the evil of sin and wickedness

The Slough
of Despond.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough that was in the midst of the plain, and they being heedless, did both fall suddenly into the bog (q). The name of the slough was *Despond*. Here therefore they wallowed for a time, being grievously bedaubed with dirt; and CHRISTIAN, because of the burden that was on his back, began to sink in the mire.

PLI. Then said PLIABLE, Ah! neighbour CHRISTIAN, where are you now?

CHR. Truly, said CHRISTIAN, I do not know.

PLI. At this PLIABLE began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out (r), what may we expect

wickedness of his own heart, may for a time make a flourishing profession, and seem more zealous than a real Christian, who, under the pressure of guilt and the terrors of an awakened conscience, moves slowly, but safely.

(q) The seeking soul soon meets with unforeseen difficulties; some new temptation, or surprisal into sin, put it to a stand. But they that are earnest, however discouraged, cannot go back, for "to whom should they go?" *John vi. 68.* — Others finding trouble, instead of the comfort they expected, grow weary, and will walk in the way no more.

(r) The hypocritical professor would have the crown without the cross. Difficulties unforeseen

stop

expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next his own house; so away he went, and CHRISTIAN saw him no more.

It is not enough to be Pliable.

Wherefore CHRISTIAN was left to tumble in the slough of *Despond* alone; but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the wicket-gate (s); the which he did, but could not get out because of the burden that was upon his back: but I beheld in my dream, that a man came to him, whose name was *HELP*, and asked him, What he did there?

Christian in trouble seeks still to get farther from his own house.

CHR. Sir, said CHRISTIAN, I was bid to go this way, by a man called EVANGELIST, who directed me also to yonder gate, that I might *escape the wrath to come*. And as I was going thither, I fell in here.

HELP.

stop him in his course; the lion in the way terrifies him; and he endeavours to stifle convictions of sin by pursuing pleasures and vanities of the world.

(s) CHRISTIAN's endeavouring to struggle to that side of the slough that was farthest from his own house, and next to the wicket-gate, represents the convinced sinner fearing to have his convictions taken off any other way than by faith in the blood of CHRIST.

The promises.

HELP. But why did you not look for the steps?

CHR. FEAR followed me so hard, that I fled the next way, and fell in.

Help lifts him out.
Psalm xl. 2.

HELP. Then, said he, Give me thy hand; so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

What makes the slough of Despond.

Then I stepped to him who plucked him out, and said, Sir, wherefore, since over this place is the way from the city of *Destruction* to yonder gate, is it, that this plat is not mended, that poor travellers might go thither with more security? And he said unto me, This *miry slough* is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the *Slough of Despond*; for still as the sinner is awakened about his lost condition, there arise in his soul many *fears* and *doubts*, and discouraging apprehensions, which all of them get together, and settle in this place: and this is the reason of the badness of this ground.

Isaiah xxxv.
3, 4.

It is not the pleasure of the King that this place should remain so bad; his labourers also have, by the directions of his Majesty's surveyors, been for above these sixteen hundred years employed about *this patch* of ground, if perhaps it might have been mended: yea, and to my

my knowledge, said he, here have been swallowed up at least twenty thousand cart loads; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions (and they that can tell, say, They are the best materials to make good ground of the place) if so be it might have been mended; but it is the *slough of Despond* still; and so will be when they have done what they can (t).

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this *slough*; but at such time as this place doth much spue out of its filth, as it doth against change of weather, these steps are hardly seen, or if they be, men, through the dizziness of their heads, step besides; and then they are *bemired to purpose*, notwithstanding the steps be there; but the ground is good when they are once got in at the gate.

The promises of forgiveness and acceptance to life by faith in CHRIST.

1 Sam. xii, 23.

Now

(t) If there was no unbelief remaining in the heart, there would be no *Slough of Despond*. A true penitent has faith; but while faith is weak, unbelief and Satan put it to many a sharp trial. — There is no doubt whether JESUS be the Saviour, but whether he be *my* Saviour? I read that many have deceived themselves, what if I should be deceived? These fears, doubtless, spring from a legal principle, yet few, except the stony-ground hearers, escape them.

Pliable is
gone home,
and is visited
by his neigh-
bours.
His enter-
tainment by
them at his
return.

Now I saw in my dream, that by this time PLIABLE was got home to his house. So his neighbours came to visit him; and some of them called him *wise man* for coming back; and some called him *fool* for hazarding himself with CHRISTIAN; others again did mock at his cowardliness; saying, "Surely, since you began to venture, I would not have been so base to have given out for a few difficulties:" so PLIABLE sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor CHRISTIAN behind his back. And thus much concerning PLIABLE.

Mr Worldly
Wiseman
meets with
Christian.

Now as CHRISTIAN was walking solitarily by himself, he espied one afar off, crossing over the field to meet him, and their hap was to meet "just as they were crossing the way to each other." The gentleman's name that met him, was MR WORLDLY WISEMAN; he dwelt in the town of *Carnal Policy*, a very great town, and also hard-by from whence CHRISTIAN came. This man then, meeting with CHRISTIAN, and having some knowledge of him (for CHRISTIAN's setting forth from the city of *Destruction*, was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places) MR WORLDLY WISEMAN therefore having

ing some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like; began thus to enter into some talk with CHRISTIAN.

WORLD. How now, good fellow, whither away after this burdened manner? Talk between Mr

CHR. A burdened manner indeed, Worldly
as ever, I think, poor creature had! And Wifeman and
Christian.

whereas you ask me, *Whither away?* I tell you, Sir, I am going to yonder wicket gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

WORLD. Hast thou a wife and children?

CHR. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly (*u*): methinks I am as if I *had none*.

1 Cor. vii. 29.

WORLD. Wilt thou hearken to me if I give thee counsel?

CHR. If it be good I will; for I stand in need of good counsel.

WORLD. I would advise thee then, that Mr Worldly
thou with all speed get thyself rid of thy Wifeman's
burden: for thou wilt never be settled in counsel to
thy mind till then: nor canst thou enjoy Christian.
the benefits of the blessings which God hath bestowed upon thee, till then.

CHR. That is that which I seek for, even to be rid of this heavy burden; but
get

(*u*) A true concern for our eternal interests, deadens the heart to all sublunary enjoyments.

THE PILGRIM'S PROGRESS.

get it off myself, I cannot: nor is there a man in our own country, that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

WORLD. Who bid thee go this way to be rid of thy burden?

CHR. A man that appeared to me to be a very great and honourable person; his name, as I remember, is EVANGELIST.

Mr Worldly
Wiseman
condemns
Evangelist's
counsel.

WORLD. Beshrew him for his counsel, there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; I see the dirt of the *Slough of Despond* is upon thee; but that *slough* is the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou; thou art like to meet with, on the way which thou goest, wearisomness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and in a word death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

CHR. Why, Sir, this burden upon my back is more terrible to me, than are all these things which you have mentioned:

nay,

nay, methinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden (x).

The frame of the heart of a young christian.

WORLD. How camest thou by the burden at first?

CHR. By reading this book in my hand.

Mr Worldly Wiseman does not like that man should be serious in reading the Bible.

WORLD. I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions: which distractions do not only unman men (as thine I perceive have done thee) but they run them upon desperate ventures, to obtain they know not what.

CHR. I know what I would obtain; it is ease from my heavy burden.

WORLD. But why wilt thou seek for ease this way, seeing so many dangers attend

(x) In the advice of WORLDLY-WISEMAN to CHRISTIAN you have a true picture of self-righteous moralists, who are the greatest enemies to young converts. They represent conviction for sin as the effect of a distempered brain, the ways of God as rough, tedious and unpleasant; and think that the practice of morality is sufficient to recommend them to the favour of God. A poor convinced sinner may, for a time, like CHRISTIAN, be led into a snare by their carnal reasonings, and may labour to establish his own righteousness; but the more he strives to obtain peace of conscience this way, the more it flies from him, and the faster the burden of sin is bound upon his shoulders: his legal efforts fail, and the more tender his conscience is, the more is he convinced, that "by the works of the law shall no flesh living be justified."

THE PILGRIM'S PROGRESS.

tend it? especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

CHR. Pray, Sir, open the secret to me?

Mr Worldly
Wiseman
prefers mo-
rality before
the strait
gate.

WORLD. Why in yonder village (the village is named *Morality*) there dwells a gentleman, whose name is *LEGALITY*; a very judicious man (and a man of very good name) that has skill to help men off with such burdens as thine is, from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: and besides, he hath skill to cure those that are somewhat crazed in their wits with their burden. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is *CIVILITY*, that can do it (to speak on) as well as the old gentleman himself: there, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee; thou mayest send for thy wife and children to thee to this village, where
there

there are houses now stand empty, one of which thou mayest have at a reasonable rate: provision is there also cheap and good, and that which will make thy life more happy is, to be sure there thou shalt live by honest neighbours, in credit, and good fashion.

Now was CHRISTIAN somewhat at a stand; but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice; and with that he thus farther spake.

Christian
snared by
Mr Worldly
Wise man's
words.

CHR. Sir, which is my way to this honest man's house?

WORLD. Do you see yonder high hill?

Mount Si-
nai.

CHR. Yes, very well.

WORLD. By that hill you must go, and the first house you come at is his.

So CHRISTIAN turned out of his way, to go to Mr LEGALITY's house for help (y): but behold when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side, did hang so much over, that CHRISTIAN was afraid to venture farther, lest

the
Christian
afraid that
mount Sinai
would fall
on his head.
Exod. xix. 18.

(y) A truly awakened conscience can never find relief from the Law; the more he looks for peace this way, his guilt like a heavy burden becomes more intolerable. When he becomes dead to the Law, (as to any dependence upon it for salvation) by the body of CHRIST, and married to him, who was raised from the dead; then, and not till then, his heart is set at liberty to run the way of God's commandments.

the hill should fall on his head; wherefore there he stood still, and knew not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made CHRISTIAN afraid that he should be burned: here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr WORLDLY WISEMAN'S counsel (z); and with that he saw EVANGELIST, coming to meet him; at the sight also of whom he began to blush for shame. So EVANGELIST drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with CHRISTIAN.

Evangelist
findeth
Christian under
mount
Sinai, and
looketh se-
verely upon
him.

Evangelist
reasons afresh
with Chris-
tian.

EVAN. What dost thou here CHRISTIAN? said he: at which words, CHRISTIAN knew not what to answer; wherefore at present he stood speechless before him. Then said EVANGELIST farther, Art not thou the man that I found crying without the walls of the city of *Destruction*?

CHR.

(z) The LORD could easily prevent those who seek him from committing such mistakes; but he permits them to wander sometimes from the right path, that they may be more sensible of the deceitfulness of their hearts, more dependent upon him, and more compassionate to others. But the good Shepherd still has his eye upon them, and in his own time brings them back.

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CHR. Yes, dear Sir, I am the man.

EVAN. Did not I direct thee the way to the little wicket gate?

CHR. Yes, dear Sir, said CHRISTIAN.

EVAN. How is it then that thou art so quickly turned aside? For thou art now out of the way.

CHR. I met with a gentleman so soon as I had got over the *Slough of Despond*, who persuaded me, that I might, in the village before me, find a man that could take off my burden.

EVAN. What was he?

CHR. He looked like a gentleman, and talked much to me, and got me at last to yield (a); so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. Why, he asked me whither I was going? And I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family?

And

(a) Beware of taking men by their looks. They may look as gentle as lambs, while the poison of asps is under their tongue; whereby they infect many souls with pernicious errors, and pestilent heresies, turning them from CHRIST, and the hope of full justification and eternal life through him only, to look to, and rely upon their own works, in whole or in part, for salvation.

THE PILGRIM'S PROGRESS.

And I told him : but, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then ?

CHR. He bid me with speed get rid of my burden ; and I told him it was ease that I sought : and, said I, I am therefore going to yonder gate, to receive farther direction how I might get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me in ; which way, said he, will direct you to a gentleman's house that has skill to take off these burdens : so I believed him, and turned out of *that* way into *this*, if happily I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger : but I now know not what to do.

When Christians unto carnal men give ear,
Out of their way they go, and pay for't dear.
For Master WORLDLY WISEMAN can but show
A saint the way to bondage and to wo.

EVAN. Then said EVANGELIST, Stand still a little, that I may shew thee the words of GOD. So he stood trembling.

Heb. xii. 25. Then said EVANGELIST, *See that you refuse not him that speaketh ; for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away*

away from him that speaketh from heaven. Evangelist convinces Christian of his error. Heb. x. 38.
 He said moreover, *Now the just shall live by faith; but if any man draws back, my soul shall have no pleasure in him.* He also did thus apply them, Thou art the man that art running into this misery: thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then CHRISTIAN fell down at his feet as dead, crying, *Wo is me, for I am undone!* At the sight of which, EVANGELIST caught him by the right hand, saying, *All manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing:* then did CHRISTIAN again a little revive, and stood up trembling, as at first, before EVANGELIST.

Then EVANGELIST proceeded, saying, *Give more earnest heed to the things that I shall tell thee of.* I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee, is one WORLDLY WISEMAN, and rightly he is so called; partly, because he savoureth only of the doctrine of this world; (therefore he always goes to the town of *Morality* to church;) and partly, because he loveth that doctrine best; for it saveth him from the cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though

Mr Worldly Wiseman described by Evangelist. 1 John iv. 5.
 Col. vi. 12.

Evangelist
discovers the
deceit of
Mr Worldly
Wiseman.

though right. Now there are three things in this man's counsel, that thou must utterly abhor:

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death (b).

Luke xiii.
24.
Matt. vii.
13, 14.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to *reject the counsel of GOD* for the sake of the counsel of a **WORLDLY WISEMAN**. The LORD says, *Strive to enter in at the strait gate, the gate to which I send thee; for strait is the gate that leadeth unto life, and few there be that find it.* From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to *Destruction*: hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Heb. xi. 25,
26.

Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to *prefer it before the treasures in Egypt*: besides, the King of glory hath told

(b) To seek after salvation by the works of the Law, is a turning from CHRIST, who is the alone way. It is to fly from the cross; which all that will live godly in CHRIST JESUS, must lay in their account. And lastly, the Law is the ministration of death and condemnation; condemning for sin and binding the sinner over to eternal death.

told thee, *That he that will save his life shall lose it*: and, *He that comes after him, and bates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be his disciple*. I say, therefore, for a man to labour to persuade thee that *That* shall be thy death, without which, the truth hath said thou canst not have eternal life: this doctrine thou must abhor.

Mat k viii.
35.
John xii. 25.
Matt. x. 39.
Luke xiv.
26.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name LEGALITY, is *the son of the bond-woman which now is, and is in bondage with her children, and is, in a mystery, this mount Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage, How canst thou expect by them to be made free? This LEGALITY, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: *ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden*: therefore Mr WORDLY WISEMAN is an alien, and Mr LEGALITY a cheat: as for his son CIVILITY, notwithstanding

Gal. iv.
21—27.
The bond-
woman.

THE PILGRIM'S PROGRESS.

standing his *simpering* looks, he is but an hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee.

After this, EVANGELIST called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor CHRISTIAN stood, that made the hair of his flesh stand up: the words Gal. iii. 10. were thus pronounced, *As many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.*

NOW CHRISTIAN looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr WORLDLY WISEMAN; still calling himself a thousand fools for hearkning to his counsel: he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to EVANGELIST in words and sense as follow:

Christian inquires if he may yet be happy.

CHR. Sir, What think you? Is there hopes? May I now go back, and go up to the *wicket-gate*? Shall I not be abandoned

doned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

EVAN. Then said EVANGELIST to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has *good-will* for men; only, said he, take heed that thou turn not aside again (c), *lest thou perish from the way, when his wrath is kindled but a little*. Then did CHRISTIAN address himself to go back; and EVANGELIST, after he had kissed him, gave him one smile, and bid him God speed: so he went on with haste, neither spake he to any man by the way; nor if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr WORLDLY WISEMAN's counsel: so in process of time CHRISTIAN got up to the gate. Now over

Evangelist
comforts
him.

Psalms ii.
last verse.

(c) EVANGELIST cautions CHRISTIAN to take heed that he turn not aside again, as there is nothing so dangerous to a convinced sinner, as a legal spirit, because under a pretence of holiness it would frustrate the grace of God.

Matt. vii. 8. over the gate there was written, **KNOCK,**
and it shall be OPENED unto you.

He that would enter in, must first without
 Stand knocking at the gate, nor need he doubt
 That is a knocker, but to enter in,
 For God can love him, and forgive his sin.

He knocked therefore more than once
 or twice (*d*), saying,

May I now enter here? Will he within
 Open to sorry me, though I have been
 An undeserving rebel? Then shall I
 Not fail to sing his lasting praise on high.

At last there came a grave person to the
 gate, named **GOODWILL**, who asked, Who
 was there; and whence he came, and
 what he would have?

CHR. Here is a poor burdened sinner.
 I come from the city of *Destruction*, but
 am going to mount *Zion*, that I may be
 delivered from the wrath to come. I
 would therefore, Sir, since I am informed
 that by this gate is the way thither, know
 if you are willing to let me in.

GOOD-

(*d*). If we would expect an answer of peace to
 our prayers, it is not enough that we now and then
 go to prayer in a formal way; but we must be
 frequent in the duty, besieging heaven with our
 cries, and importunate with God for a blessing;
 though we may meet for a time with a seeming
 denial, this ought not to discourage us. The wo-
 man of *Canaan* met with a repulse more than once,
 yet she succeeded beyond all expectation, and ob-
 tained the highest encomium, *O woman! great is
 thy faith, be it unto thee even as thou wilt.*

GOODWILL. I am willing with all my heart, said he; and with that he opened the gate.

The gate will be opened to broken-hearted sinners.

So when CHRISTIAN was stepping in, the other gave him a pull (e): then said CHRISTIAN, What means that? The other told him, A little distance from this gate, there is erected a strong castle, of which BEELZEBUB is the captain; from thence both he, and them that are with him, shoot arrows at those that come up to the gate, if happily they may die before they can enter in (f).

Satan envies those that enter the strait gate.

Then said CHRISTIAN, *I rejoice and tremble.* So when he was got in, the man of the gate asked him, who directed him thither?

Christian entered the gate with joy and trembling.

CHR. EVANGELIST bid me come hither and knock, as I did, and he said, that you, Sir, would tell me what I must do.

Talk between Goodwill and Christian,

GOODWILL. An open door is before thee, and no man can shut it.

CHR. Now I begin to reap the benefits of my hazards.

GOODWILL.

(e) Every saved sinner is a brand plucked out of the fire by the loving arm of CHRIST, *Zech. iii. 2.*

(f) Satan is no enemy to formal prayer. He never disturbs such in what they call their devotions, but to the prayer of a poor broken-hearted sinner he has a peculiar enmity, and therefore he shoots his arrows, and injects wandering, and sometimes blasphemous thoughts into his mind; that he may interrupt his communion with God, though he cannot finally destroy it.

THE PILGRIM'S PROGRESS.

GOODWILL. But how is it that you come alone?

CHR. Because none of my neighbours saw their danger, as I saw mine.

GOODWILL. Did any of them know of your coming?

CHR. Yes, my wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

GOODWILL. But did none of them follow you to persuade you to go back?

CHR. Yes, both OBSTINATE and PLIABLE: but when they saw that they could not prevail, OBSTINATE went railing back, but PLIABLE came with me a little way.

GOODWILL. But why did he not come through?

CHR. We indeed came both together until we came to the *Slough of Despond*, into the which we also suddenly fell. And then was my neighbour PLIABLE discouraged, and would not adventure

A man may have company when he sets out for heaven, and yet go thither alone.

farther. Wherefore, getting out again on that side next to his own house, he told me, I should possess the brave country alone for him: so he went *his* way, and I came *mine*. He after OBSTINATE, and I to this gate.

GOODWILL. Then said GOODWILL, Alas, poor man, is the celestial glory of so small esteem

esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

CHR. Truly, said CHRISTIAN, I have said the truth of PLIABLE, and if I should also say all the truth of myself, it will appear there is no difference betwixt him and myself (g). It is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr WORLDLY WISEMAN.

Christian accuseth himself before the man at the gate.

GOODWILL. O! did he light upon you? What, he would have had you sought for ease at the hands of Mr LEGALITY; they are both of them very cheats; but did you take his counsel?

CHR. Yes, as far as I durst; I went to find out Mr LEGALITY, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop.

GOODWILL. That mountain has been the death of many, and will be the death of many more: it is well you escaped, being dashed in pieces by it.

CHR. Why truly I do not know what had become of me there, had not EVANG-

GELIST

(g) A truly humbled sinner will not ascribe the difference betwixt himself and another that falls away from his profession, to his own superior management and conduct; but wholly and entirely to the distinguishing grace of God in CHRIST JESUS.

GELIST happily met me again as I was musing in the midst of my dumps: but it was GOD's mercy, that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord: but, O! what a favour is this to me, that yet I am admitted entrance here!

Christian is comforted again.

John vi. 37.

Christian directed yet on his way.

Christian afraid of losing his way.

Matt. vii.

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GOODWILL. We make no objections against any, notwithstanding all that they have done before they came hither. They *in no wise are cast out*; and therefore, good **CHRISTIAN**, come a little way with me, and I will teach thee about the way thou must go. Look before thee; Dost thou see this *narrow way*? *That* is the way thou must go. It was cast up by the Patriarch, Prophets, **CHRIST** and his Apostles, and it is as strait as a rule can make it: *this is the way* thou must go.

CHR. But, said **CHRISTIAN**, Are there no turnings nor windings, by which a stranger may lose his way?

GOODWILL. Yes, there are many ways, *but* down upon this; and they are crooked and wide: but *thus* thou mayest distinguish the right from the wrong, *the right* only being *strait and narrow* (h).

Then

(h) Many professors of our day seem to have forgotten our Lord's exhortation, *Enter ye in at the strait gate, &c.* Matt. vii. 13, 14. Let us try ourselves

Then I saw in my dream, that CHRISTIAN asked him farther, If he could not help him off with the burden that was upon his back? for as yet he had not got rid thereof, nor could he by any means get it off without help (i).

Christian
weary of his
burden.

He told him, As to thy burden, be content to bear it, until thou comest to the *place of deliverance*; for there it will fall from thy back of itself (k).

There is no
deliverance
from the
guilt and
burden of
sin, but by
the death
and blood of
CHRIST.

Then CHRISTIAN began to gird up his loins, and to address himself to his journey.

selves by this scripture: Are we walking in self-denied obedience to the Master's will, not cutting and carving for ourselves, but with godly simplicity and sincerity seeking after conformity to CHRIST in his death and resurrection? Then are we his disciples indeed. BUNYAN was as strenuous an asserter of free grace, as any in our day can be, and yet he was no less strenuous in inculcating the precepts of mortification and self-denial in the way to the kingdom.

(i) Poor CHRISTIAN was, no doubt, in a state of acceptance, and yet he was not wholly rid of his burden. The LORD finds his people, when he convinces them of their sin and danger; but they find not him till a sense of reconciliation quiets their consciences, and they obtain the knowledge of their salvation through the remission of their sins.

(k) Though we cannot too earnestly desire comfort and victory, yet it behoves us to exercise submission to the will of God. We are prone to an impatience in waiting, which is very unsuitable to the state of a sinner, who ought to account it a mercy that he is out of hell, and upon praying ground,

ney. So the other told him, That by that he was gone some distance from the gate, he would come at the house of the INTERPRETER, at whose door he should knock, and he would shew him excellent things. Then CHRISTIAN took his leave of his friend, and he again bid him God speed.

Christ'an
comes to the
house of the
Interpreter.

Then he went on till he came at the house of the INTERPRETER (*l*), where he knocked over and over; at last one came to the door, and asked, Who was there?

CHR. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house, to call here for my profit; I would therefore speak with the master of the house: so he called for the master of the house; who after a little time came to CHRISTIAN, and asked him what he would have?

CHR. Sir, said CHRISTIAN, I am a man that am come from the city of *Destruction*, and am going to the mount *Zion*; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would shew me excellent

(*l*) By the INTERPRETER the Author seems to design the teaching and illumination of the holy Spirit. of which all who come to JESUS are made partakers. The several lessons CHRISTIAN receives in the INTERPRETER'S house, are what all in some measure learn, who are taught of God, nor can a thriving profession be maintained without them.

lent things, such as would be a help to me in my journey.

INTER. Then said the INTERPRETER, He is entertained. Come in; I will shew thee that which will be profitable to thee. So he commanded his man to light the candle, and bid Illumination. CHRISTIAN follow him: so he had him into a private room, and bid his man open a door, the which when he had done, CHRISTIAN saw the picture of a very grave Christian sees a grave picture. person hang up against the wall; and The fashion of the picture. this was the fashion of it, "It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head (m)."

CHR. Then said CHRISTIAN, What meaneth this?

INTER. The man whose picture this is, is one of a thousand; he can beget children, 1 Cor. iv. 15. travel in birth with children, and Gal. iv. 19. nurse them himself when they are born.

And

(m) A true minister has his eyes lifted up to God for sufficiency and success; he derives his knowledge and message from the word; what he thus receives he faithfully delivers; his heart is in his work, so that he is not influenced either by the favour or frowns of the world; he pleads earnestly with men from a sense of the love of CHRIST, the worth of souls, and the importance of eternity; and the prospect of a crown of life sweetens and enlivens all his labour. LORD, send forth many such labourers into the harvest. Amen.

The meaning of the picture.

Why he shewed him the picture first.

And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth written on his lips; it is to shew thee, that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men; and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure, in the world that comes next, to have glory for his reward. Now, said the INTERPRETER, I have shewed thee *this* picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going, hath authorised to be thy guide in all difficult places thou mayest meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest in thy journey thou meet with some that pretend to lead thee right, but *their way goes down to death*.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept (n);

(n) The moralist and self-righteous legalist are lulled up in a false peace, and see not the evil of their hearts, or the sinfulness of sin, till the law does its office, by working wrath in the conscience.

Thus

the which after he had reviewed a little while, the INTERPRETER called for a man to *sweep*: now, when he began to sweep, the dust began abundantly to fly about, that CHRISTIAN had almost therewith been choaked. Then said the INTERPRETER to a damsel that stood by, Bring hither the water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

CHR. Then said CHRISTIAN, What means this?

INTER. The INTERPRETER answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the *Law*; but she that brought water, and did sprinkle it, is the *Gospel*. Now whereas thou sawest that as soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choaked therewith, this is to shew thee, that the Law, instead of cleansing the heart by its working from sin, doth re- Rom. vii. 5.
vive,

This was the case with St PAUL, *I was alive without the law once, but when the commandment came, sin revived, and I died.* Then the gospel steps in to the relief of the guilty sinner; the record concerning CHRIST is brought home to the conscience, which experiences the blessed efficacy of the blood of CHRIST in cleansing from all sin.

1 Cor. xv. 56. **vive**, put strength into, and increase it in
 Rom. v. 20. the soul, even as it doth discover and forbid it, for it doth not give power to subdue it.

Again, As thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit.

John xv. 3.

Eph. v. 26.

Acts xv. 9.

Rom. xvi.

25, 26.

John xv. 13.

He shewed
 him **PASSION**
 and **PATIENCE**.

PASSION will
 have it now.

I saw, moreover, in my dream, That the **INTERPRETER** took him by the hand, and had him into a little room, where sat two little children, each one in his chair.

The name of the eldest was **PASSION**, and the name of the other **PATIENCE**. **PASSION** seemed to be much discontented, but **PATIENCE** was very quiet. Then

CHRISTIAN asked, What is the reason of the discontent of **PASSION**? The **INTERPRETER** answered, The Governor of them would have him stay for his best things, till the beginning of the next year; but he will have all now: but **PATIENCE** is willing to wait.

PATIENCE is
 for waiting.

PASSION hath
 his desire,

Then I saw that one came to **PASSION** and brought him a bag of treasure, and poured it down at his feet; the which he took

took up and rejoiced therein, and withal laughed PATIENCE to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags. And quickly lavishes all away.

CHR. Then said CHRISTIAN to the INTERPRETER, Expound this matter more fully to me.

INTER. So he said, These two lads are figures; PASSION of the men of this world, and PATIENCE of the men of that which is to come: for as here thou seest, PASSION will have all now; this year; that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them, than are all the divine testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world. The matter expounded. The worldly man for a bird in the hand.

CHR. Then said CHRISTIAN, Now I see that PATIENCE has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags. Patience had the best wisdom.

INTER. Nay, you may add another, to wit, the glory of the next world will never wear

Things that
are first must
give place,
but things
that are last
are lasting.

Luke xvi.
Dives had
his good
things first.

wear out; but these are suddenly gone. Therefore PASSION had not so much reason to laugh at PATIENCE, because he had his good things first, as PATIENCE will have to laugh at PASSION, because he had his best things last; for *first* must give place to *last*, because *last* must have its time to come; but *last* gives place to nothing; for there is not another to succeed: he therefore that hath his portion *first*, must needs have a time to spend it; but he that has his portion *last*, must have it lastingly: therefore it is said of DIVES, *In thy life time thou receivedst thy good things, and likewise LAZARUS evil things; but now he is comforted, and thou art tormented.*

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

2 Cor. iv. 18.
The first
things are
but tempo-
ral.

INTER. You say truth: *for the things that are seen are temporal; but the things that are not seen are eternal*: but though this be so, yet since things present, and our fleshly appetite are such near neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into amity, and that distance is so continually between the second.

Then I saw in my dream, that the INTERPRETER took CHRISTIAN by the hand, and led him into a place where was a fire

fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said CHRISTIAN, What means this?

The INTERPRETER answered; This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the *Devil*: but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said CHRISTIAN, What means this?

The INTERPRETER answered, This is CHRIST, who continually with the oil of his grace maintains the work already begun in the heart: by the means of which, notwithstanding what the Devil can do, the souls of his people prove gracious still (o). And in that thou sawest, that 2 Cor. xii. 9,
the

(o) The wisdom, love, and faithfulness of God towards his people, and their fidelity to him, are much more signally displayed by their being supported under, and brought through various temptations, than they could be if their path was always smooth. It is a cause of wonder, not to others only, but to themselves. Could they have a view of

the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.

I saw also, that the INTERPRETER took him again by the hand, and led him into a pleasant place, where was built a state-ly palace, beautiful to behold; at the sight of which CHRISTIAN was greatly delighted; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said CHRISTIAN, May we go in thither?

Then the INTERPRETER took him, and led him up towards the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side with a book, and his inkhorn before him, to take the name of him that should enter therein: he saw also, that in the door-way stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was CHRISTIAN somewhat in amaze: at last, when every man started back for fear of the armed men,

CHRISTIAN

of what they were to meet with beforehand, they would think it impossible to endure; but the event proves, that though he sometimes hides his face, he never withdraws his supporting arm.

CHRISTIAN saw a man of a very stout countenance, come up to the man that sat there to write, saying, "Set down my name, Sir." The which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force: but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received, and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

The valiant
man.

Acts xiv.
22.

Come in, come in;
Eternal glory thou shalt win.

So he went in, and was clothed with such garments as they. Then CHRISTIAN smiled, and said, I think verily I know the meaning of this.

Now, said CHRISTIAN, let me go hence. Nay, stay, said the INTERPRETER, till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Despair like
an iron cage.

Now

THE PILGRIM'S PROGRESS.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said CHRISTIAN, What means this? At which the INTERPRETER bid him talk with the man.

Then said CHRISTIAN to the man, What art thou? The man answered, I am what I was not once (*p*).

CHR. What wast thou once?

MAN. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither.

CHR. Well, but what art thou now?

MAN. I am now a man of *despair*, and am shut up in *it*, as in *this* iron cage. I cannot get out; O *now* I cannot.

CHR. But how camest thou in this condition?

MAN.

(*p*) Let us beware of backsliding. Man knows the beginning of sin, but God only knows the end of it. Yet many have been released from this iron cage. The language here used only intimates the judgment a person in such a condition forms of his own state. And many of God's dear children (not chargeable with any signal declension) thro' lowliness of spirits, and stress of temptation, have thought their case for a season desperate, who have afterwards rejoiced with joy unspeakable. By the account this man gives of himself, it appears that he had been a very great offender.

MAN. I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart that I *cannot* repent.

Then said CHRISTIAN to the INTERPRETER, But is there no hopes for such a man as this? Ask him, said the INTERPRETER.

CHR. Then said CHRISTIAN, Is there no hope, but you must be kept in the iron cage of despair?

MAN. No, none at all.

CHR. Why? The Son of the Blessed is very pitiful.

MAN. *I have crucified him to myself* Heb. vi. 6. *afresh; I have despised his person; I have* Luke xix. *despised his righteousness; I have counted* 14. *his blood an unholy thing; I have done de-* Heb. x. 28, *spite to the Spirit of grace: therefore I shut* 29. *myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment, and fiery indignation, which shall devour me as an adversary.*

CHR. For what did you bring yourself into this condition?

D

MAN.

THE PILGRIM'S PROGRESS.

MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which, I did then promise myself much delight: but now every one of those things also bite me, and gnaw me, like a burning worm.

CHR. But canst thou not now repent and turn?

MAN. GOD hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage: nor can all the men in the world let me out. O eternity! eternity! How shall I grapple with the misery that I must meet with in eternity?

INTER. Then said the INTERPRETER to CHRISTIAN, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

CHR. Well, said CHRISTIAN, this is fearful! GOD help me to *watch and be sober*, and to pray that I may shun the cause of this man's misery. Sir, Is it not time for me to go on my way now?

INTER. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

This a warning against security.

So he took CHRISTIAN by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said CHRISTIAN, Why doth this man thus tremble? The INTERPRE-

TER

TER then bid him to tell CHRISTIAN the reasons of his so doing : so he began and said, This night as I was in my sleep, I dreamed, and behold the heavens grew exceeding black : also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds racked at an unusual rate ; upon which I heard a great sound of a trumpet, and saw also a Man sit upon a cloud, attended with the thousands of heaven : they were all in flaming fire, also the heavens were in a burning flame. I heard then a voice, saying, *Arise, ye dead, and come to judgment.* And with that the rocks rent, the graves opened, and the dead, that were therein, came forth ; some of them were exceeding glad, and looked upward ; and some sought to hide themselves under the mountains : then I saw the Man that sat upon the cloud open the book, and bid the world draw near (q) : yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the

1 Cor. xv.
1 Thess. iv.
Jude 15.
John v. 28.
2 Thess. i. 8.
Rev. xx.
11—14.

Isa. xvi. 27.
Mic. vii.
16, 17.
Psalm v.
1—3.

Mal. iii. 2, 3.
Dan. vii.
9, 10.

(q) A frequent meditation of the solemnity, terror, and certainty of the last day's account is one of the best means of preparing us for it. It is said of St JEROM, that for many years of his life, whatever he was doing he thought this voice was sounding in his ears, "Surgite mortui, et venite ad judicium," *Arise, ye dead, and come to judgment.*

Mark iii. 13.
Ch. xiv. 30.
Mal. iv. 1.

the prisoners at the bar. I heard it also proclaimed to them that attended on the Man that sat on the cloud, *Gather together the tares, the chaff and stubble, and cast them into the burning lake.* And with that the bottomless pit opened, just whereabout I stood : out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, *Gather my wheat into the garner.* And with that I saw many caught up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the cloud still kept his eye upon me : my sins also came into my mind ; and my conscience did accuse me on every side. Upon this I awaked from my sleep.

Luke iii. 17.

1 Thess. vii.
16, 17.

Rom. ii. 14,
15.

CHR. But what was it that made you so afraid of this sight ?

MAN. Why, I thought that the day of judgment was come, and that I was not ready for it : but this frightened me the most, that the angels gathered up several, and left me behind ; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me ; and, as I thought, the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the INTERPRETER to CHRISTIAN, Hast thou considered all these things ?

CHR.

CHR. Yes, and they put me in *hope* and *fear* (r).

INTER. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then CHRISTIAN began to gird up his loins, and to address himself to his journey. Then said the INTERPRETER, The COMFORTER be always with thee, good CHRISTIAN, to guide thee in the way that leads to the city. So CHRISTIAN went on his way, saying,

Here I have seen things rare and profitable,
Things pleasant, dreadful, things to make me stable
In what I have began to take in hand;
Then let me think on them, and understand
Wherefore they shew'd me were; and let me be
Thankful, O good INTERPRETER, to thee.

Now I saw in my dream, that the highway up which CHRISTIAN was to go, was fenced on either side with a wall, and that wall was called *Salvation*. Up this way IG. xxvi. 1. therefore

(r) Hope and fear have each their proper place in a Christian's experience. The promises of God in CHRIST afford a strong and unshaken foundation for a lively hope; and they who know the deceitfulness of their hearts, the strength and subtilty of their enemies, and the snares they are exposed to from their situation in this world, will see just cause for a continual jealousy and fear. Without such a fear, formality and carelessness will take place. Therefore it is said, *Blessed is the man that feareth always.*

THE PILGRIM'S PROGRESS.

therefore did burdened CHRISTIAN run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a *Cross*, and a little below, in the bottom, a *Sepulchre*. So I saw in my dream, that just as CHRISTIAN came up with the *Cross*, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the *Sepulchre*, where it fell in, and I saw it no more (s).

When God releases us of our guilt and burden, we are as those that leap for joy.

Then was CHRISTIAN glad and light-some, and said with a merry heart, *He hath given me rest by his sorrow, and life by his death.* Then he stood still a while to look and wonder; for it was very surprising

(s) There are three memorable periods in a Christian's experience. The first, when he is convinced of sin, and made willing to flee from the wrath to come, and to seek Jesus by the shining light of the Gospel. The second, when after having suffered more or less, from doubts and fears, and legal expedients, he is enabled, with some degree of confidence, to claim the promise of the Gospel for himself, and to commit his soul to JESUS. This is expressed by his entering the *wicket-gate*; he is then justified and accepted in the Beloved, but in his own apprehension his burden is not fully removed. This follows, and is the third remarkable season, when by a fuller manifestation of the person, work, and love of CHRIST crucified, his burden falls off, as here represented, and his sins are buried in the Redeemer's grave.

ing to him, that the sight of the *Cross* should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold three *shining ones* came to him and saluted him, with *Peace be to thee*; so the first said to him, *Thy sins be forgiven thee*; the second *stript him of his rags*, and clothed him with change of raiment; the third also *set a mark on his forehead*, and gave him a *Roll*, with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way (*t*). Then CHRISTIAN gave three leaps for joy, and went on singing:

Thus

(*t*) Here are three distinguishing blessings specified, and which are the fruits of faith, viz. the forgiveness of sins by the death of CHRIST, the acceptance of our persons through his obedience, and the Holy Spirit as a Comforter, signified by the mark on the forehead, and the roll with a seal upon it. Reader, if you have got thus far in your happy experience, let it be your constant care to keep up your evidence, by walking agreeably to the mind of the Spirit; you are now sealed, pray that God may seal you his for ever: if you have not got thus far, but are yet mourning for sin, and groaning for deliverance, let me entreat you to go on in the use of the means, and not stop short of a sensible deliverance from guilt, of an heart-felt appropriation of JESUS, as your Lord and Saviour.

A Christian
can sing tho'
alone, when
God doth
give him the
joy of his
heart.

Thus far did I come laden with my sin;
Nor could ought ease the grief that I was in,
Till I came hither: What a place is this!
Must here be the beginning of my blifs?
Must here the burden fall from off my back?
Must here the strings that bind it to me crack?
Bless'd Cross! bless'd Sepulchre! bless'd rather be
The MAN that there was put to shame for me!

Who's this? The Pilgrim. How! 'tis very true
Old things are pass'd away; All's become new.
Strange! He's another man upon my word;
"They be fine feathers, that make a fine bird."

I saw then in my dream, that he went
on thus, even until he came at the bot-
tom, where he saw, a little out of the
way, three men fast asleep, with fetters
upon their heels. The name of the one
was SIMPLE, another SLOTH, and the
third PRESUMPTION (u).

Simple,
Sloth, and
Presump-
tion.

Prov. xxiii.
24.

CHRISTIAN then seeing them lie in this
case, went to them, if peradventure he
might awake them; and cried, *You are
like them that sleep on the top of a mast*; for
the dead sea is under you, a gulph that
hath no bottom: awake, therefore, and
come away; be willing also, and I will
help you off with your irons. He also
told

(u) These characters abound but too much even
where the Gospel is preached. Some remain
grossly ignorant, in some indolence smothered con-
viction, others are obstinate, and will not be
warned. God sends them light, but they prefer
darkness.

told them, If he that *goeth about like a roaring lion* comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: SIMPLE said, "I see no danger:" SLOTH said, "Yet a little more sleep:" and PRESUMPTION said, "Every tub must stand upon his own bottom." And so they lay down to sleep again, and CHRISTIAN went on his way.

1 Pet. v. 8.
There is no persuasion will do, if God openeth not the eyes.

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was FORMALIST, and the name of the other HYPOCRISY. So, as I said, they drew up unto him, who thus entered with them into discourse.

CHR. Gentlemen, Whence came you, and whither go you?

Christian talketh with them.

FORM. and HYP. We were born in the land of *Vain-glory*, and are going for praise to mount *Zion*.

CHR. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written,

John 2. 1. that *he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber.*

FORM. and HYP. They said, That to go to the gate for entrance, was by all their countrymen counted too far about; and therefore their usual way was to make a shore cut of it, and to climb over the wall, as they had done.

They that came into the way, but not by the door, think that they can say something in vindication of their own practice.

CHR. But will it not be counted a trespass against the Lord of the city whither we are bound thus to violate his revealed will?

FORM. and HYP. They told him, That as for that, he needed not to trouble his head thereabout; for what they did, they had *custom* for, and could produce, if need were, testimony that would witness it, for more than a thousand years.

CHR. But, said CHRISTIAN, will your practice stand a trial at law?

FORM. and HYP. They told him, That *custom*, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge: and besides, say they, if we get into the way, what matter is it which way we get in? If we are in we are in (x): thou art but in the way, who,
as

(x) Formalists and hypocrites walking in the way of outward profession, think themselves safe, because they so far agree with believers; but they still

as we perceive, came in at the gate; and we are also in the way, that come tumbling over the wall: wherein now is thy condition better than ours?

CHR. I walk by the *rule* of my Master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told CHRISTIAN, That as to *laws* and *ordinances*, they doubted not but they should as conscientiously observe them as he. Therefore, said they, we see not wherein thou differest from us, but by the *Coat* that is on thy back, which was, as we trow, given thee by some of thy neighbours to hid the shame of thy nakedness.

CHR. By *laws* and *ordinances* you will Gal. i. 16.
not be saved, since you came not in by the door (y). And as for this *Coat* that
is

still differ as much as the blind from those that see. They only who enter in at the gate, are capable of enjoying the light of the Gospel; it shines upon others, yet they walk in darkness.

(y) Formalists and hypocrites being wholly unacquainted with their fallen nature, do not see the
necessity

Christian
has got his
Lord's *Coat*
on his back,
and is com-
forted there-
with: he is
comforted
also with his
Mark and
his *Roll*.

is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before; and besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his *Coat* on my back! a *Coat* that he gave me freely in the day that he stript me of my rags. I have, moreover, a *Mark* in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a *Roll* sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it; all which things I doubt you want, and want them, because you came not in at the gate.

To these things they gave him no answer, only they looked upon each other, and *laughed*. Then I saw that they all went on, save that CHRISTIAN kept before,

necessity of regeneration, the imputation of the Redeemer's righteousness, or the continued influences of the Spirit as a Sanctifier and Comforter, and therefore they ridicule the real Christian, and treat his experience as the effect of enthusiasm, and an over heated brain.

fore, who had no more talk but with him-
 self, and that sometimes fightingly, and
 sometimes comfortably : also he would be
 often reading in the *Roll*, that one of the
shining ones gave him, by which he was
 refreshed.

Christian
 has talk with
 himself.

I beheld then, that they all went on
 till they came to the foot of the hill *Dis-*
difficulty, at the bottom of which was a
 spring. There were also in the same

He comes to
 the hill *Dis-*
difficulty.

places two other ways besides that which
 came strait from the gate ; one turned to
 the left hand, and the other to the right,
 at the bottom of the hill, but the narrow
 way lay right up the hill, and the name
 of the going up the side of the hill, is
 called *Difficulty* (z). CHRISTIAN now
 went to the spring, and drank thereof to
 refresh himself (a), and then began to go
 up the hill, saying,

Isa. xlix. 10.

The

(z) CHRISTIAN had some trials before he en-
 tered the gate. But the believer meets with the
 greatest exercises after he is in some measure estab-
 lished in the faith. When we come to the *Cross*
 and *Sepulchre*, we are ready to think the worst is
 past. But the hill *Difficulty*, the fight with *APOL-*
LYON, the valley of the shadow of death, Giant
DESPAIR's castle, and the enchanted ground, are
 as yet, unseen. Thus the *Israelites* rejoiced when
 they saw the *Egyptians* drowned in the red sea, and
 little thought of the wilderness they had to pass
 through, and that their greatest troubles were yet
 to come.

(a) A wise and gracious God generally vouch-
 safes more than ordinary supplies of his Spirit and
 grace

THE PILGRIM'S PROGRESS.

The hill, tho' high, I covet to ascend,
 The difficulty will not me offend.
 For I perceive the way to life lies here:
 Come, pluck up, heart! let's neither faint nor
 fear;
 Better, tho' *difficult*, the right way to go,
 Than wrong, tho' *easy*, where the end is wo.

Difficult is behind, *Fear* is before,
 Tho' he's got on the hill, the lions rore,
 A Christian man is never long at ease;
 When one fright's gone, another doth him
 seize.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high; and that there were two other ways to go; and supposing also that these two ways might meet again with that up which CHRISTIAN went, on the other side of the hill: therefore they were resolved to go in those ways. Now the name of one of those ways was *Danger*, and the name of the other *Destruction*. So the one took the way which is called *Danger*, which led him into a great wood, and the other took directly up the way to *Destruction*, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

The danger
 of turning
 out of the
 way.

I looked

grace to those, whom he calls out to difficulties and labour. CHRISTIAN, before he climbs the hill *Difficulty*, takes a refreshing draught from the spring of divine consolation.

I looked then after CHRISTIAN, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill, was a pleasant *Arbour*, made by the Lord of the hill, for the refreshing of weary travellers; thither therefore CHRISTIAN got, where also he sat down to rest him: Then he pulled his *Roll* out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the *Coat* or *Garment* that was given him as he stood by the *Cross*. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his *Roll* fell out of his hand (b). A word of grace.

Now He that sleeps is a loser.

(b) CHRISTIAN in his ascent up the hill, was favoured with a view of his interest in the death and righteousness of CHRIST, signified by his pulling the Roll out of his bosom, and taking a review of the Coat or Garment that was given him as he stood by the Cross. But alas! that which befel him, frequently befalls his fellow-pilgrims. Instead of humbly and thankfully adoring the Giver, we begin to rest satisfied in the gift. We fall into a self-pleasing, self-righteous frame of mind, a forgetting that all our receipts are from the LORD, we vainly arrogate them to ourselves, as if they were our own. Whilst we thus shine in our own eyes,

THE PILGRIM'S PROGRESS.

Prov. vi. 6.

Now as he was sleeping, there came one to him, and awaked him, saying, *Go to the ant, thou sluggard; consider her ways, and be wise:* and with that CHRISTIAN suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Christian
meets with
Timorous
and Mis-
trust.

Now when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was TIMOROUS, and of the other MISTRUST: to whom CHRISTIAN said, Sirs, What is the matter you run the wrong way? TIMOROUS answered, That they were going to the city of *Zion*, and had got up that difficult place: but, said he, the farther we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said MISTRUST, for just before us lies a couple of lions in the way; (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said CHRISTIAN, You make me afraid: but whither shall I flee to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall

eyes, and fancy ourselves to be the first favourite of heaven, we remit our watchfulness, fall into a spirit of security, and carnal confidence, which obscures our evidences for heaven,

shall certainly perish there: If I can get to the celestial city, I am sure to be in safety there: I must venture. To go back, is nothing but death; to go forward, is fear of death, and life everlasting beyond it: I will yet go forward. So MISTRUST and TIMOROUS ran down the hill, and CHRISTIAN went on his way (c). But thinking again of what he had heard from the men, he felt in his bosom for his *Roll*, that he might read therein, and be comforted; but he felt, and found it not. Then was CHRISTIAN in great distress, and knew not what to do; for he wanted that which used to relieve him; and that which should have been his pass into the celestial city. Here therefore he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the *Arbour* that is on the side of the hill; and falling down upon his knees, he asked God forgiveness for that his foolish act, and then went back to look for his *Roll*. But all the way

Christian
shakes off
fear.

Christian
missed his
Roll where-
in he used
to take com-
fort.

He is per-
plexed for
his *Roll*.

(c) The poor Pilgrim in his attack from MISTRUST and TIMOROUS, flies for comfort to his *Roll*, but is deceived in his expectation. The *Roll* is not to be found. He is brought to a sense of his folly in sleeping at the *Arbour*. He deplores his unhappy condition, goes back again step by step till he finds his *Roll*. Thus the LORD deals with his backsliding children; he gives them a penitent sense of their sinfulness, in wandering from him, before he restores to them the joys of his salvation.

way he went back, who can sufficiently set forth the sorrow of CHRISTIAN's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish as to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side and on that all the way as he went, if happily he might find the *Roll* that had been his comfort so many times in his journey. He went thus till he came again in sight of the *Arbour* where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, *O wretched man that I am!* that I should sleep in the day-time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of Pilgrims! how many steps have I took in vain! (thus it happened to *Israel*, for their sin they were sent back again by the way of the *red sea*;) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which

Christian
bewails his
foolish sleep-
ing.
Rev. ii. 4.
1 Thess. v.
7, 8.

which I needed not to have trod but once: yea, now also I am like to be benighted, for the day is almost spent: O that I had not slept!

Now by this time he was come to the *Arbour* again, where, for a while, he sat down and wept; but at last (as Providence would have it) looking sorrowfully down under the settle, there he espied his *Roll*; the which he with trembling and haste caught up and put into his bosom. Christian findeth his Roll where he lost it. But who can tell how joyful this man was, when he had gotten his *Roll* again? For this *Roll* was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But, O how nimbly did he go up the rest of the hill! yet, before he got up, the sun went down upon CHRISTIAN; and this made him again recal the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep. Now also he remembered the story that MISTRUST and TIMOROUS told him of, how they were
frighted

frighted with the sight of the lions. Then said CHRISTIAN to himself again, These beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces? Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was *Beautiful*, and it stood just by the highway side.

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the Porter's Lodge, and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the danger that MISTRUST and TIMOROUS were driven back by. [The lions were chained, but he saw not the chains.] Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the Porter at the Lodge, whose name is WATCHFUL, perceiving that CHRISTIAN made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith, where
it

it is, and for discovery of those that have none: keep in the midst of the path, and no hurt shall come unto thee (*d*).

Then I saw that he went on trembling for fear of the Lions; but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the gate where the Porter was. Then said CHRISTIAN to the Porter, Sir, What house is this? And, May I lodge here to night (*e*)? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of Pilgrims. The Porter also asked whence he was, and whither he was going?

CHR. I am come from the city of *Destruction*, and am going to mount *Zion*; but

(*d*) The porter, WATCHFUL, represents a Gospel-minister: it is one of the especial parts of their office to comfort the feeble minded, and encourage the LORD's people against their fears; and to discover those who are under difficulties and discouragements.

(*e*) CHRISTIAN had hitherto walked alone. The house Beautiful seems designed to represent the privileges of Christian communion in Gospel-ordinances. The ordinances are appointed by the LORD of the hill, for the relief of his people, and security of his Gospel; that they may receive comfort, and obtain wisdom and strength to fight the good fight, and pass on unhurt by the errors and snares to which they are exposed.

THE PILGRIM'S PROGRESS.

but because the sun is now set, I desire, if I may, to lodge here to night.

Porter. What is your name?

CHR. My name is now CHRISTIAN, but my name at the first was GRACELESS: *Gen. ix. 27.* I came of the race of JAPHETH, whom God will persuade *to dwell in the tents of SHEM.*

Porter. But how doth it happen that you came so late? The sun is set.

CHR. I had been here sooner, but that, wretched man that I am, I slept in the *Arbour* that stands on the hill-side (*f*). Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it, and now I am come.

Porter. Well, I will call out one of the virgins of this place, who will (if she likes your talk) bring you in to the rest of the family, according to the rules of the house. So WATCHFUL the Porter rang a bell, at the sound of which came out of the

(*f*) The Pilgrim, on every occasion, remembers and laments his folly in sleeping. In like manner every real Christian should ever keep in his mind his exceeding sinfulness, and ungrateful departure from his God: and when he is most sensible that God has forgiven him, he can never forgive himself.

the door of the house a grave and beautiful damsel, named DISCRETION, and asked why she was called?

The Porter answered, This man is in a journey from the city of *Destruction* to mount *Zion*, but being weary and benighted, he asked me if he might lodge here to night: so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him, whence he was, and whither he was going? And he told her. She asked him also, how he got into the way? And he told her. Then she asked him, what he had seen and met with in the way? And he told her. And at last she asked his name? So he said, It is CHRISTIAN; and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the hill, for the relief and security of Pilgrims: so she smiled, but the water stood in her eyes: and after a little pause, she said, I will call forth two or three more of my family. So she ran to the door, and called out PRUDENCE, PIETY, and CHARITY (g), who after a little more discourse with him,

(g) PRUDENCE, PIETY, and CHARITY, are needful qualifications in those who are to judge of the fitness of professors to be admitted into a religious society.

THE PILGRIM'S PROGRESS.

him, had him into the family ; and many of them meeting him at the threshold of the house, said, "*Come in, thou blessed of the* LORD. This house was built by the LORD of the hill, on purpose to entertain such Pilgrims in .

Then he bowed his head, and followed them into the house: So

 A WELCOME to the House BEAUTIFUL.

1 KINDRED in CHRIST, for his dear sake
A hearty welcome here receive ;
May we together now partake
The joys which only He can give.

2 To you and me by grace 'tis giv'n
To know the Saviour's precious name,
And shortly we shall meet in heav'n,
Our hope, our way, our end the same.

3 May He by whose kind care we meet
Send his good Spirit from above,
Make our communications sweet,
And cause our hearts to burn with love.

4 Forgotten be each worldly theme
When Christians meet together thus ;
We only wish to speak of Him
Who liv'd, and dy'd, and reigns for us.

5 We'll talk of all He did, and said,
And suffer'd for us here below,
The path He mark'd for us to tread,
And what He's doing for us now.

6 Thus as the Moments pass away
We'll love and wonder and adore,
And hasten on the glorious day
When we shall meet to part no more.

THE PILGRIM'S PROGRESS.

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So when he was come in, and sat down, they gave him something to drink, and consented together that until supper was ready, some of them should have some particular discourse with CHRISTIAN, for the best improvement of time, and they appointed PIETY, and PRUDENCE, and CHARITY, to discourse with him; and thus they began:

Shall they who wrong begin, yet rightly end?

Shall they at all have safety for their friend?

No, no, in headstrong manner they set out,

And headlong will they fall at last, no doubt.

PIETY. Come, good CHRISTIAN, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your Pilgrimage.

PIETY discourses him.

CHR. With a very good will, and I am glad that you are so well disposed.

PIETY. What moved you at first to betake yourself to a Pilgrim's life?

CHR. I was driven out of my native country by a dreadful sound that was in my ears; to wit, "That unavoidable destruction did attend me, if I abode in that place where I was (h)."

How Christian was driven out of his own country.

PIETY.

(h) Every one that sets out for the celestial city is convinced of his dangerous state by nature, by believing sin, as it is represented in the word of God, to be the greatest of evils; that it carries in it

E

the

THE PILGRIM'S PROGRESS.

PIETY. But how did it happen that you came out of your country this way?

How he got
into the way
to Zion.

CHR. It was as God would have it (i); for when I was under the fears of *Destruction*, I did not know whither to go, but by chance there came a Man, even to me, as I was trembling and weeping, whose name is EVANGELIST, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

PIETY. But did you not come by the house of the INTERPRETER?

A rehearsal
of what he
saw in the
way.

CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, "How CHRIST, in despite
" of *Satan*, maintains his work of grace in
" the heart; how the man had sinned
" himself quite out of hopes of God's
" mercy; and also the dream of him that
" thought in his sleep the day of judgment
" was come."

PIETY.

the greatest ingratitude and abuse of divine goodness; that it contains in it the highest rebellion, and exposes to eternal destruction.

(i) It was as God would have it. To him, if we differ, the praise is due. We were no wiser or better than those who perish. His providence, in subservience to his grace, guided us, when we were blind, by a way that we knew not, and ordered all the circumstances, which in his good hour brought us into the paths of righteousness and peace.

PIETY. Why, did you hear him tell his dream?

CHR. Yes, and a dreadful one it was, I thought; it made my heart ach as he was telling of it; but yet I am glad I heard it.

PIETY. Was this all you saw at the house of the INTERPRETER?

CHR. No, he took me and had me where he shewed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal glory: methought those things did ravish my heart! I would have staid at that good man's house a twelve-month, but that I knew I had farther to go.

PIETY. And what saw you else in the way?

CHR. Saw! Why, I went but a little farther, and I saw one, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back, (for I groined under a very heavy burden) but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before: yea, and while I stood looking up, (for then I could not forbear looking) three Shining Ones came to me: "One of them testified that my

" sins were forgiven me; another stript

"me of my rags, and gave me this embroidered Coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed Roll;" (and with that he plucked it out of his bosom.)

PIETY. But you saw more than this, did you not?

CHR. The things that I have told you, were the best: yet some other matters I saw, as namely, I saw three men, SIMPLE, SLOTH, and PRESUMPTION, lie asleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them! I also saw FORMALITY and HYPOCRISY come tumbling over the wall, to go (as they pretended) to Zion, but they were quickly lost; even as I myself did tell them, but they would not believe: but, above all, I found it hard work to get up this hill, and as hard to come by the lions mouths; and truly if it had not been for the good man, the Porter that stands at the gate, I do not know but that, after all, I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.

Then PRUDENCE thought good to ask him a few questions, and desire his answers to them.

Prudence discourses him. Christian's thoughts of his native country.

PRUD. Do you not think sometimes of the country from whence you come?

CHR. Yea, but with much shame and detestation: Truly, if I had been mindful of

of that country from whence I came out, I might have had opportunity to have returned; but now I desire *a better country; that is, a heavenly one.* Heb. xi. 15, 16.

PRUD. Do you not bear away with you some of the things that then you were conversant withal?

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me (*k*). Christian distasted with carnal cogitations. Christian's choice. Rom. vii.

PRUD.

(*k*) The Pilgrim complains of the law in his members warring against the law of his mind, which made the chief Apostle cry out, "O wretched man that I am, who shall deliver me from this body of death!" this is more or less the complaint and burden of all God's children; the remains of sin cleave to their best performances, intermingle with their choicest duties, and too frequently bring them into an unwilling captivity; so that when they would do good, evil is present with them. But sin owes its power to unbelief; the Pilgrim found his corruptions in a manner vanquished when he remembered the *Cross*, when he looked upon his embroidered Coat, and into the Roll in his bosom, and had a view of the heavenly world, whither he was going. Lord increase our faith in thine atoning blood shed on the *Cross*, that we may feel the crucifixion of the man of sin, and be more and more delivered from its abhorred dominion!

THE PILGRIM'S PROGRESS.

PRUD. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

Christian's
Golden
Hours.

CHR. Yes, but that is but seldom; but they are to me *Golden-Hours* (1), in which such things happen to me.

PRUD. Can you remember by what means you find your annoyances at times, as if they were vanquished?

How Chris-
tian gets
power a-
gainst his
corruptions.

CHR. Yes, when I think on what I saw at the *Cross*, that will do it; and when I look upon my embroidered *Coat*, that will do it; and when I look into the *Roll* that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

PRUD. And what is it that makes you so desirous to go to mount *Zion*?

Why Chris-
tian would
be at mount
Zion.

CHR. Why, there I hope to see HIM *alive* that did hang *dead* on the *Cross*; and there I hope to be rid of all those things, that to this day are in me an annoyance to me: There they say there is *no death*, and there I shall dwell with such company as I like best. For, to tell you the truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that

1sa. xlv. 8.
Rev. xxi. 4.

(1) *Golden* for their value, *Hours* for their continuance; they are but visits. Yet one such hour is better than a thousand spent in such pleasures as the world can afford.

that shall continually cry, *Holy, holy, holy* (m).

Then said CHARITY to CHRISTIAN, Have you a family? are you a married man? Charity discourses him.

CHR. I have a wife and four small children.

CHAR. And why did you not bring them along with you?

CHR. Then CHRISTIAN wept, and said, O! how willingly would I have done it! but they were all of them utterly averse to my going on Pilgrimage. Christian's love to his wife and children.

CHAR. But you should have talked to them, and have endeavoured to have shewn them the danger of staying behind.

CHR. So I did; and told them also what God hath shewn to me of the *Destruction* Gen. xix. 14. of our city; but *I seemed to them as one that mocked*, and they believed me not.

CHAR. And did you pray to God that he would bless your counsel to them.

CHR. Yes, and that with much affection; for you must think that my wife and

E 4

(m) Whoever earnestly desires, and diligently seeks after such a heaven as the word of God describes, shall surely possess it. By nature we can only wish to go to heaven, as the only alternative to prevent our going to hell; but to live always upon earth in the enjoyment of sensual pleasures, would please us still better. The scriptural heaven, as a state of holiness and praise, cannot appear desirable on its own account, till the heart is changed by grace.

and poor children were very dear unto me.

CHAR. But did you tell them of your own sorrow, and fear of destruction? For I suppose that destruction was visible enough to you?

Christian's
fear of per-
ishing might
be read in
his very
countenance.

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

CHAR. But what could they say for themselves why they came not.

The cause
why his
wife and
children
did not go
with him.

CHR. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth: So what by one thing and what by another, they left me to wander in this manner alone.

CHAR. But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you?

CHR. Indeed I cannot commend my life for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action to make them averse to going

ing on Pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of things (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Christian's
good conver-
sation before
his wife and
children.

CHAR. Indeed CAIN hated his brother, because his own works were evil; and his brother's righteousness; and if thy wife and children have been offended with thee for this, they thereby shew themselves to be implacable to good; and thou hast delivered thy soul from their blood.

1 John iii.

12.
Christian is
clear of their
blood if they
perish.

Ezek. iv. 19.

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat: now the table was furnished with *fat things, and with wine that was well refined*; and all their talk at the table was about the LORD of the hill; as, namely, about what he had done,

What Chris-
tian had for
his supper.
Their talk
at supper-
time.

The LORD of the HILL.

1. BELIEVER attend, whoever thou art,
And join with a friend, in gladness of heart;
And let us endeavour with joy and good will
To praise now and ever the Lord of the Hill.

THE PILGRIM'S PROGRESS.

Heb. ii. 14,
15.

done, and wherefore HE did what HE did,
and why HE had built that house; and
by what they said, I perceived that HE
had been a *great Warrior*, and had fought
with, and slain *him that had the power of*
death, but not without great danger to
himself, which made me love him the
more (n).

For,

2 The hill that we climb is craggy and high,
And short is the time and danger is nigh,
But CHRIST with his favour will comfort us still,
For He our dear Saviour is LORD of the Hill.

3 Tho' thousands array'd against us appear
We are not afraid for Jesus is near;
Perhaps they may grieve us but never shall kill,
For he who would save us is LORD of the Hill.

4 When Satan has spread his snare for our feet,
And low we are laid and caught in his net:
Then who to release us his favour or skill?
None, none but our Jesus the LORD of the Hill.

5 Where now we abide, the land is quite dry
But we are supply'd with streams from on high,
Our strength is sustain'd by a life giving rill,
And the spring is maintain'd by the LORD of the
[Hill.

6 Ere long we shall feast, and in the mean while
He gives us a taste, a look or a smile.
But joys without measure our spirit shall fill
When safe with our treasure the LORD of the
[Hill.

(n) The LORD has made rich provision for his
people in the wilderness, and the blessings of the
Gospel are frequently considered under the meta-
phor of a feast. (See the parable of the marriage sup-
per)

For, as they said, and as I believe, said CHRISTIAN, he did it with the loss of *much blood*; but that which put glory of grace into all he did, was, that he did it of pure love to his country. And besides, there were some of them of the household that said, *they had been and spoke with Him* since he did die on the Cross; and they have attested, that they had it from his own lips, that he is such a Lover of poor Pilgrims, that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed, and that was, he had stript himself of that glory, that he might do this for the poor; and that they heard him say and affirm, "That he would not dwell in the mountain of *Zion* alone."

They said moreover, that he had made many Pilgrims Princes, though by nature

CHRIST makes Princes of Beggars.

per) The dishes which are served up, are pardon of sin—the witness of the Spirit—access into his presence with confidence—and rejoicing in hope of the glory of God. But above all, CHRIST'S sweet presence crowns the repast. His person and offices, his triumphs and victories obtained for his people, are their strength and their song in the house of their pilgrimage; their meat indeed, and their drink indeed.

When Christian's meet in a right Spirit, they have little leisure to talk of any thing but their LORD; things are low with them when they can find time for fruitless disputations amongst themselves; or to join unnecessarily in the empty conversation of those who know not their beloved.

1 Sam. ii. 8.
Psal. cxiii. 7.

Christian's
bed-cham-
ber.

ture they were Beggars, born, and their original had been the dunghil,

Thus they discoursed together till late at night; and after they had committed themselves to their LORD for protection, they betook themselves to rest: The Pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: The name of the chamber was *Peace* (o), where he slept till break of day, and then he awoke and sang,

Where am I now! is this the love and care
Of Jesus, for the men that Pilgrims are,
Thus to provide! that I shall be forgiven,
And dwell already the next door to heaven.

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shewed him the rarities of that place. And first they had him into the study (p), where

(o) Peace with God, peace of conscience, a peaceful spirit towards men, and a peace at heart, frames a knowledge of the care, power, and faithfulness of the great Shepherd presiding over all our concerns—such is the privilege of the believer. He enters into peace, and abides under the shadow of the Almighty. This chamber opens to the sun rising—intimating that true peace, springing from a knowledge of Jesus, the sun of righteousness, is the dawn of celestial glory.

(p) The study is the Bible; the CHRISTIAN, as he advances forward, becomes more and more acquainted with it; JESUS is the principal subject; he is set forth in the promises and prophecies. From hence likewise the life of faith is animated,

by

where they shewed shewed him Records of the greatest antiquity; in which, as I remember my dream, they shewed him first the pedigree of the LORD of the hill, that he was the son of the ANCIENT OF DAYS, and came by that eternal generation: here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Christian
had into the
study, and
what he saw
there.

Then they read to him some of the worthy acts that some of his servants had done: as how they had *subdued kingdoms*, Heb. xi. 33, *wrought righteousness, obtained promises*, 34, *stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.*

Then they read again in another part of the Records of the house, where it was shewed how willing their LORD was to receive into his favour, any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other Histories of many other famous things, of all which CHRISTIAN had a view: as of things both an-
cient

by the great things which God has done for, and by his people in times past, and by the armour provided for the followers of the Lamb.

cient and modern, together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

Christian
had into the
armory.

The next day they took him and had him into the armory, where they shewed him all manner of furniture, which their LORD had provided for Pilgrims, as sword, shield, helmet, breast-plate, all prayer, and shoes that would not wear out (*q*). And there was here enough of this to harness out as many men, for the service of their LORD, as there be stars in the heaven for multitude.

Christian
made to see
ancient
things.

They also shewed him some of the engines with which some of his servants had done wonderful things (*r*). They shewed him MOSES's rod, the hammer and nail with which Jael slew SISERA, the pitchers, trumpets, and lamps too, with which GIDEON put to flight the armies of *Midian*.

(*q*) If you would take a view of the spiritual armour provided for the CHRISTIAN, you have it particularly described in Eph. vi. 14—19.

(*r*) The LORD has always produced great effects by means weak and in themselves utterly insufficient for the purpose. They owed all their efficacy to his appointment, but never failed when used in obedience to his command. So it is still. But weak as they were, when God had enjoined their use, nothing could be done without them. Thus it is still. Prayer and the preaching of the gospel are feeble means in themselves, but they are God's means, and therefore prevail against all opposition.

Midian. Then they shewed him the ox's goad, wherewith SHAMEGAR slew six hundred men. They shewed him also the jaw-bone with which SAMSON did such mighty feats. They shewed him moreover the sling and stone with which DAVID slew GOLIATH of Gath; and the sword also with which their LORD will kill the man of sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which CHRISTIAN was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will (if the day be clear) shew you the delectable mountains; which, they said, would yet farther add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and staid (s): when the morning was up, they had him to the top of the house, and bid him look south: so he did; and behold at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers

Christian shewed the delectable mountains.

Isa. xxxiii, 16, 17.

(s) Believers, when under the ordinances, have a sight of greater privileges, and richer experiences, than they have already attained; this animates them to press forward.

flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said, it was EMANUEL'S land; and it is as common, said they, as this hill is to and for all the Pilgrims. And when thou comest there, from thence thou mayest see to the gate of the celestial city, as the shepherds that live there will make appear.

Christian sets forward.

Christian sent away armed.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armory: so they did; and when he came there, they harnesssed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walked out with his friends to the gate, and there he asked the *Porter*, if he saw any Pilgrim pass by? Then the *Porter* answered, yes.

CHR. Pray, did you know him? said he.

Port. I asked his name, and he told me it was FAITHFUL.

CHR. O, said CHRISTIAN, I know him; he is my townsman, my near neighbour, he comes from the place where I was born: How far do you think he may be before?

Port. He is got by this time below the hill.

CHR.

CHR. Well, said CHRISTIAN, good Porter, the Lord be with thee, and add to all thy blessings much increase for the kindness thou hast shewed to me.

How Christian and the Porter greet at parting.

Then he began to go forward; but DISCRETION, PIETY, CHARITY, and PRUDENCE; would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said CHRISTIAN, as it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said PRUDENCE, so it is; for it is a hard matter for a man to go down into the valley of humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill (t). So he began to go down, but very warily; yet he caught a slip or two.

The valley of humiliation.

Then I saw in my dream, That these good companions (when CHRISTIAN was got down to the bottom of the hill) gave him

(t) The Lord leads his people down hill into the valley of humiliation, either spiritually, by withdrawing their sensible comforts; or providentially, by breaking their creature cisterns, taking away friends, health, or substance. On these occasions they are prone to stumble; their corruptions are stirred up; not only pride, but impatience, repining, unbelief, rebellion, and other hidden evils of the heart are brought to light. And these give occasion for Satan to assault the soul with grievous temptations.

him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went his way.

But now in this valley of humiliation, poor CHRISTIAN was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: His name is APOLLYON. Then did CHRISTIAN begin to be afraid, and to cast in his mind whither to go back or to stand his ground (u). But he considered

(u) The temptations of Satan are principally of two sorts. The first are common to all believers in a greater or less degree. The enemy endeavours to work upon their corruptions and unbelief, but they are enabled to resist him, and in the strength of the LORD (though not without wounds) obtain the victory. The second sort are still more dreadful when (usually through some indisposition of the animal frame) he attacks and poisons their very faculties; clouds and disturbs the imagination, and fills them with terrors. These, when violent, deprive the soul of the power of resistance, and often force it into the very border of despair. But many of the LORD's people know no more of these exercises, than they who live upon the land, are acquainted with the perils and distresses of those, who do their business upon the great waters. Persons subject to lowness of spirits are most harrassed with these depths of Satan. Temptations of the former kind may be referred to CHRISTIAN's fight with APOLLYONS; some representation of the latter is given in his passage through the valley of the shadow of death.

N. B. This battle was fought in a narrow passage just beyond forgetful-green. Let the reader be careful to retain a grateful sense of divine favours at all times, and of his own unworthiness, lest Satan make the

THE PILGRIMS PROGRESS.

91

considered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantages, with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground: for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

Christian has no armour for his back.

Christian's resolution at the approach of Apollyon.

So he went on, and APOLLYON met him: now the monster was hideous to behold: he was clothed with scales like a fish; (and they are his pride) he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to CHRISTIAN, he beheld him with a disdainful countenance, and thus began to question with him.

APOLLYON. Whence come you? and whither are you bound?

Discourse betwixt Christian and Apollyon.

CHR. I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

APOL. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it (x). How is it then that thou hast run away

the like like assault upon him, that he did upon CHRISTIAN, for the want of these, there are few professors but what fail here.

(x) Satan attempts to terrify believers by the sins of their ignorance, the difficulties of the way, seeming delays

away from thy king? Were it not I that hope thou mayest do me more service, I would strike thee now, at one blow, to the ground.

CHR. I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on; *Rom. vi. 23.* *for the wages of sin is death;* I therefore when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.

Apollyon's
flattery.

APOL. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complaineest of thy service and wages be content to go back; what our country will afford, I do here promise to give thee.

CHR. But I have let myself to another, even to the King of Princes, and how can I, with fairness, go back with thee?

Apollyon
undervalues
CHRIST'S
service.

APOL. Thou hast done in this according to the proverb, "Change a bad for a worse:" But it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me: do thou so too, and all shall be well.

CHR. I have given him my faith, and sworn my allegiance to him: how then can I go back from this, and not be hang'd as a traitor?

APOL.

delays of answers to prayer, their backslidings, and the corruptions of their hearts. But faith can find an answer to all.

APOL. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn and go back.

CHR. What I promised thee was in my non-age; and besides, I count that the Prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides (O thou destroying APOLLYON) to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me farther, I am his servant, and I will follow him.

APOL. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest, that for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their enemies hands: but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me from him and his, though taken by them? And so I will deliver thee.

Apollyon pleads the grievous ends of Christians to dissuade Christian from persisting in his way.

CHR.

THE PILGRIM'S PROGRESS.

CHR. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account: but, for present deliverance, they do not expect it; for they stay for their glory, and then they shall have it, when their prince comes in his, and the glory of the angels.

APOL. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

CHR. Wherein, O APOLLYON! have I been unfaithful to him?

Apollyon
pleads Chris-
tian's infir-
mities against
him.

APOL. Thou didst faint at first setting out, when thou was almost choaked in the gulph of *Despond*; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off (y). Thou didst sinfully sleep, and lose thy choice things. Thou wast also almost persuaded to go back at the sight of the lions: and when thou talkest of thy journey, and of what

(y) The enemy of souls, though he cannot finally destroy the believer, yet he will leave no method untried to damp his comforts, and diminish his usefulness. To this end he sometimes sets before us the sins of our converted state with peculiar aggravations. In such a case we must not deny the charge, but acknowledge ourselves guilty as CHRISTIAN did, and plead the mercy held out in the atonement of JESUS. LORD teach us thus to put to flight all the armies of the aliens.

what thou hast heard and seen, thou art inwardly desirous of vainglory in all that thou sayest or doest.

CHR. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful and ready to forgive: but besides, these infirmities possessed me in thy country: for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

APOL. Then APOLLYON broke out into a grievous rage, saying, "I am an enemy to this Prince; I hate his person, his laws, and people: I am come out on purpose to withstand thee."

Apollyon in a rage falls upon Christian.

CHR. APOLLYON, beware what you do; for I am in the King's highway, the way of holiness; therefore take heed to yourself.

APOL. Then APOLLYON straddled quite over the whole breadth of the way (z), and said, "I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den, that thou shalt go no farther: here will I spill thy soul!"

And with that he threw a flaming dart at his breast; but CHRISTIAN had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then

(z) APOLLYON sometimes stops up the path of duty so close, that a believer can neither pray, read, hear, converse, or manage his ordinary calling, but his enemy stands close at his right hand to resist him.

Christian
wounded in
his under-
standing.
faith, and
conversation.

Then did CHRISTIAN draw; for he saw it was time to bestir him; and APOLLYON as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that CHRISTIAN could do to avoid it (a), APOLLYON wounded him in his head, his hand, and foot. This made CHRISTIAN give a little back: APOLLYON, therefore, followed his work amain, and CHRISTIAN again took courage and resisted as manfully as he could. This fore combat lasted for above half a day, eventill CHRISTIAN was almost quite spent. For you must know, that CHRISTIAN, by reason of his wounds, must needs grow weaker and weaker.

Apollyon
casteth
Christian
down to the
ground.

Then APOLLYON espying his opportunity, began to gather up close to CHRISTIAN, and wrestling with him, gave him a dreadful fall; and with that CHRISTIAN'S sword flew out of his hand. Then said APOLLYON, "I am sure of thee now:" and with that he had almost pressed him to death; so that CHRISTIAN began to despair of life (b). But as God would

(a) Great allowances are to be made for souls in an hour of temptation. Perhaps they judge, speak, or act amiss. But you would rather pity than blame them, if you knew how they are assaulted. They who have not been tempted themselves, are not competent judges of the case, nor able either duly to pity them, or rightly to advise them.

(b) The sword of a Christian, wherewith he smites his spiritual enemies, is the word of God. When this

would have it, while APOLLYON was fetching his last blow, thereby to make a full end of this good man, CHRISTIAN nimbly reached out his hand for his sword, and caught it, saying, *Rejoice not against me, O mine enemy! when I fall I shall arise;* and with that gave him a thrust, which made him give deadly back, as one that had received his mortal wound. CHRISTIAN perceiving that, made at him again; saying, *Nay, in all these things we are more than conquerors, through him that loved us.* And with that APOLLYON spread forth his dragon's wings, and sped him away, that CHRISTIAN saw him no more.

Christian's
victory over
Apollyon.
Mic. vii. 8.

Rom. viii.
8, 9.
Jam. iv. 7.

A more unequal match can hardly be:

CHRISTIAN must fight an angel; but you see
The valiant man by handling sword and shield,
Doth make him, tho' a dragon, quit the field.

In

this weapon fails us we become a prey to unbelief. This was the situation of PILGRIM in his dreadful combat with APOLLYON. Through the power of unbelief he lost his sword out of his hand, and began to despair of his life; but when he got his sword into his hand again, he gave his enemy a home thrust with a rejoice not against me O my enemy, &c. Finding he had gained advantage, he seconded his blow, nay in all these things we are more than conquerors through him that loved us, and with that he was put to flight. Our victorious general made use of this weapon in his engagement with the devil, and prevailed. And if his followers had always the skill to wield aright the same weapon, they would never fail of success.

A brief relation of the combat by the spectator.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring APOLLYON made all the time of the fight: he spake like a dragon: and on the other side, what sighs and groans burst from CHRISTIAN'S heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded APOLLYON with his two-edged sword; then, indeed, he did smile, and look upward: but it was the dreadfullest sight that ever I saw.

Christian gives God thanks for his deliverance.

So when the battle was over, CHRISTIAN said, "I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against APOLLYON." And so he did; saying,

Great BEELZEBUB, the captain of this fiend,
Design'd my ruin; therefore to this end
He sent him harness'd out; and he with rage;
That hellish was, did fiercely me engage:
But blessed MICHAEL helped me, and I
By dint of sword did quickly make him fly:
Therefore to GOD let me give lasting praise,
And thanks, and bless his holy name always.

Then there came to him a hand with some of the leaves of the tree of life, the which CHRISTIAN took and applied to the wounds that he had received in the battle, and was healed immediately.

ately (c). He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from APOLLYON quite through the valley.

Christian goes on his journey with his sword drawn in his hand.

Now at the end of this valley was another, called, *The valley of the shadow of death*, and CHRISTIAN must needs

The valley of the shadow of death.

go

(c) In Revelation, chap. xxii. 2. we read of the tree of life, which yielded her fruit every month, and the leaves of the tree were for the healing of the nations. This tree of life was CHRIST, and the leaves of this tree were his atoning blood, and everlasting righteousness, which applied by faith to the wounded conscience can only heal its deadly wounds. When guilt is removed, then the believer eats of the bread, and drinks of the wine of consolation, and goes on his way rejoicing.

✠ CHRISTIAN in the valley of the shadow of death.

1 MY soul is sad and much dismay'd!
See, LORD, what legions of my foes,
With fierce APOLLYON at their head
My heavenly pilgrimage oppose!

2 See from the ever-burning lake
How like a smoky cloud they rise!
With fiery blasts my soul they shake
With storms of blasphemies and lies.

3 Their burning arrows reach the mark,
My throbbing heart with anguish tear,

Jer. ii. 6.

go through it, because the way to the celestial city lay through the midst of it: now this valley is a very solitary place (*d*). The prophet JEREMIAH thus describes it: a wilderness, a land of deserts, and of pits; a land of drought, and of the *shadow of death*; a land that no man (but a christian) passeth through, and where no man dwelt.

Now here CHRISTIAN was worse put to it than in his fight with APOLLYON, as by the sequel you shall see.

I saw then in my dream, that when CHRISTIAN was got to the borders of the

Each lights upon a kindred spark
And finds abundant fuel there.

4 I hate the thought that wrongs my LORD,
O! I would drive it from my breast
With thy own sharp two edged sword,
Far as the East, is from the West.

5 Come then and chase the cruel host,
Heal the deep wounds I have receiv'd,
Nor let the pow'rs of darkness boast,
That I am soil'd, and thou art griev'd.

(*d*) The valley of the shadow of death is descriptive of a state of trials and afflictions, inward and outward, though chiefly the former. Through this valley all believers must pass, and must lay their account with enduring a great fight of afflictions in the wilderness of this world. But the presence of our divine leader will gild the gloomy horrors that may surround us, or at least, will strengthen and support us, when to our own apprehension we are nigh gone.

the *shadow of death*, there met him two men, children of them that brought up an evil report of the good land, making haste to go back; to whom CHRISTIAN spake as follows:

The children
of the spies
go back.
Numb. xiii.

CHR. Whither are you going?

Men. They said, back! back! and would have you to do so too, if either life or peace is prized by you.

CHR. Why, what is the matter? said CHRISTIAN.

Men. Matter! said they, we were going that way as you are going, and went as far as we durst! and indeed we were almost past coming back; for had we gone a little farther, we had not been here to bring the news to thee.

CHR. But what have you met with? said CHRISTIAN.

Men. Why we were almost in the valley of *the shadow of death*, but that by good hap we looked before us, and saw the danger before we came to it.

Psal. xlv.
29.
Psal. cvii.
19.

CHR. But what have you seen? said CHRISTIAN.

Men. Seen! why the valley itself, which is as dark as pitch: we also saw there the Hobgoblins, Satyrs, and Dragons of the pit: we heard also in that valley a continual howling and yelling, as of people under unutterable misery, who there sat bound in affliction and irons; over that valley hangs the dis-

Job iii. 5.
chap. x. 22.

couraging clouds of *Confusion*: death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order.

Jer. ii. 6.

CHR. Then said CHRISTIAN, I perceive not yet, by what you have said, but that this is my way to the desired haven.

Men. Be it thy way, we will not choose it for ours.

So they parted, and CHRISTIAN went on his way, but still with his sword drawn in his hand, for fear least he should be assaulted.

Psal. lxiii.
14.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch: that ditch is it, into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he finds no bottom for his foot to stand on (*e*): into that quag King DAVID once did fall,

(*e*) Narrow is the way that leadeth to life. On the one hand is the ditch of presumption, into which innumerable multitudes fall; on the other hand is the dangerous quagmire of despair, which swallows up many more. Some of God's dear children are suffered to fall into this quagmire. What need have we of looking well to our paths, yea rather, what need of praying, LORD, order thou my goings that my footsteps slip not.

fall, and had, no doubt, therein been smothered, had not He that is able plucked him out.

The path-way was here also exceeding narrow, and therefore good CHRISTIAN was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly: for besides the danger mentioned above, the path-way was here so dark, that oftentimes, when he lift up his foot, to set forward, he knew not where or upon what he should set it next.

Poor man! where art thou now? thy day is night:
Good man be not cast down, thou yet art right.
Thy way to heaven lies by the gates of hell:
Chear up, hold out, with thee it shall go well.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side: now, thought CHRISTIAN, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for CHRISTIAN's sword, as did APOLLYON before) that he was forced to put up his sword, and betake himself

Ephes. vi.

18.

Ephes. cxvi. 3.

Christian put
to a stand,
but for a
while.

himself to another weapon, called *all prayer*: so he cried, in my hearing, O Lord, *I beseech thee, deliver my soul.* Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn to pieces, or troden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do: sometimes he had half a thought to go back; then again he thought he might be half-way through the valley: he remembered also, how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward; so he resolved to go on: yet the *Fiends* seemed to come nearer and nearer: but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the LORD God:" so they gave back, and came no farther.

One thing I would not let slip: I took notice that now poor CHRISTIAN was so confounded, that, he did not know his

his own voice (f): and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whispering suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put CHRISTIAN more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it: but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

Christian made believe that he spoke blasphemies, when it was Satan that suggested them into his mind.

When CHRISTIAN had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the valley of the shadow of death, I will fear no ill, for thou art with me.* Psal. xxiii. 4.

Then was he glad; and that for these reasons.

First,

(f) This is a very common case with many of God's dear children; the fiery darts of Satan come flying thick and fast about them. Evil and blasphemous thoughts, which cannot be named, are suggested to them, which often greatly perplex and terrify them, as they are not able at that time to distinguish these blasphemous suggestions of the enemy, from their own thoughts.

First, Because he gathered from thence, that some who feared God were in this valley as well as himself (g).

Secondly, For that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me? Though by reason of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by-and-by.

So he went on, and called to him that was before; but he knew not what to answer: for that he also thought himself to be alone. And by-and-by the day broke: then said CHRISTIAN, *He hath turned the shadow of death into the morning.*

Christian
glad at break
of day.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark: so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was that led betwixt them

(g) It is some relief to a person in great temptation if he can be persuaded that any others are or have been in the like case; but such a one often thinks this is impossible; every heart knows its own bitterness. Yet JONAH's case is recorded for relief against this thought; lower than he none can be reduced, for he was in the very belly of hell, yet he was delivered.

them both: also how he saw the Hobgoblins, and Satyrs, and Dragons of the pit, but all afar off: for after break of day they came not nigh, yet they were discovered to him, according to that which is written, *He bringeth deep things out of darkness, and bringeth out to light the shadow of death.* Job xii. 22.

Now was CHRISTIAN much affected with his deliverance from all the dangers of his solitary way (*b*); which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the sun was rising, and this was another mercy to CHRISTIAN (*i*): for you must note, that though the first part of the valley of *the shadow of death* was dangerous, yet this second part, which he

which

The second part of this valley very dangerous.

(*b*) Nothing so much affects the mind of a believer, or serves to stir up within him a grateful sense of the kindness of the LORD, as a frequent recollection of the many deliverances which God hath wrought for him. The Psalmist comforted himself in his God by considering what God had done formerly for him. O my God, my soul is cast down within me, but I will remember thee from the land of *Jordan*, and of the *Hermonites* from the hill *Mizan*, Psal. xlii. 6.

(*i*) The season of deliverance from great temptations is not exempted from many snares. There is need of watchfulness and prayer, lest spiritual pride and security should by degrees prevail, and rob us of the good fruits of our sufferings.

THE PILGRIM'S PROGRESS.

was yet to go, was, if possible, far more dangerous: for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pit-falls, deep holes, and shelvings down there, that had it been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the
 Job xxix. 3. sun was rising. Then said he, *His candle shineth on my head, and by his light I go through darkness.*

In this light therefore he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave, where two giants, POPE and PAGAN, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place CHRISTIAN went without much danger, whereat I somewhat wondered: but I have learnt since, that PAGAN has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days,
 I grown

grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that CHRISTIAN went on his way; yet, at the sight of the *old man*, that sat at the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him; saying, "You will never mend, till more of you be burnt." But he held his peace, and set a good face on it, and so went by, and catched no hurt. Then sang CHRISTIAN;

O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Danger in darkness, devils, hell, and sin,
Did compass me, while I this vale was in:
Yea, snares, and pits, and traps, and nets did lie
My path about, that worthless, silly I,
Might have been catch'd, entangled, and cast
down:

But since I live, let Jesus wear the crown.

Now, as CHRISTIAN went on his way, he came to a little ascent, which was cast up on purpose that Pilgrims might see before them: up therefore CHRISTIAN went; and looking forward, he saw FAITHFUL before him upon his journey:

ney: then said CHRISTIAN aloud, "Ho, ho, so ho: stay, and I will be your companion." At that FAITHFUL looked behind him; to whom CHRISTIAN cried again, "Stay, stay, till I come up to you (k)." But FAITHFUL answered, "No, I am upon my life, and the avenger of blood is behind me."

Christian
overtakes
Faithful.

At this CHRISTIAN was somewhat moved, and putting to all his strength, he quickly got up with FAITHFUL, and did also overrun him; so the *last* was *first*. Then did CHRISTIAN vaingloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until FAITHFUL came up to help him (l).

(k) Christians instead of helping one another forward in their journey, are sometimes real hindrances to each other, by making themselves a standard for their fellow Pilgrims. But our all is at stake; and we must keep on our way, not stopping our progress for any. The faithful soul therefore, *forgetting the things which are behind*, and not looking to his present attainments, *presses forward towards the mark for the prize of his high calling in CHRIST JESUS*. LORD make us faithful unto the grace given, that we may at last hear thy approving sentence, which is of more value than all worlds.

(l) Humility is the guard of every other grace, and we need never fear danger so long as we maintain our reliance on the arm of CHRIST, and keep fast hold of his strength; but when vainglory creeps in upon us, and we begin to think we are something when we are nothing, we are in great danger of falling, if not fallen

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their Pilgrimage; and thus CHRISTIAN began.

Christian's fall makes Faithful and he go lovingly together.

CHR. My honoured and well beloved brother FAITHFUL, I am glad that I have overtaken you (*m*); and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

FAITH. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me: wherefore I was forced to come thus much of the way alone.

CHR. How long did you stay in the city of *Destruction*, before you set out after me on your Pilgrimage?

FAITH. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would, in

Their talk about the country from whence they came.

len already. In order to humble our pride, we are left to ourselves; the Spirit withdraws his sacred influences, which are the life of the soul; and in such a case we are glad of the advice and council of the weakest believer, whose attainments we were once ready to suppose low and poor in comparison of our own.

(*m*) Besides the benefit of waiting upon God in secret, and in his public ordinances, great advantage may be derived from converse with our fellow-christians if discreetly improved, and matters of disputation avoided. This is set forth by CHRISTIAN'S conversation with FAITHFUL, and afterwards with HOPEFUL.

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in a short time, with fire from heaven be burned down to the ground.

CHR. What! did your neighbours talk so?

FAITH. Yes, it was for a while in every body's mouth.

CHR. What! and did no more of them but you come out to escape the danger?

FAITH. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey (for so they called this your Pilgrimage): but I did believe, and do still, that the end of our city will be with fire and brimstone from above: and therefore I have made my escape.

CHR. Did you hear no talk of neighbour PLIABLE?

FAITH. Yes, CHRISTIAN, I heard that he followed you till he came to the *slough of Despond*; where, as some said, he fell in: but he would not be known to have so done: but I am sure he was soundly bedaubed with that kind of dirt.

CHR. And what said the neighbours to him?

How Pliable was accounted of, when he got home.

FAITH. He hath, since his going back, been had greatly in derision, and that among all sorts of people; some do

do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city (n).

CHR. But why should they be so set against him, since they also despise the way that he forsook?

FAITH. O, they say, hang him; he is a turn-coat! he was not true to his profession. I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way. Jer. xxix.
18, 19.

CHR. Had you no talk with him before you came out?

FAITH. I met him once in the streets, but he leered away on the other side,
as

(n) Hypocritical professors, not being rooted and grounded in the knowledge of their desperately wicked hearts, and having begun to build without counting the cost, when they find themselves involved in unexpected difficulties, their faith, which was not of God's operation, fails them; they stumble, they fall, and never rise again; they fall the deeper for any advances they seem to have made, and seek as it were, by plunging into the extreme of opposition against the truth, to wipe off any stains that their former outward profession may have brought upon them. But they will not succeed in their attempt. The wicked world, who are the observers of such fickleness and inconstancy, will reproach the cowardice of those, who have laid their hand to the plough and look back. All that go by, says CHRIST, will wag the head, saying, this man begun to build, and was not able to finish.

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as one ashamed of what he had done: so I spake not to him.

2 Pet. ii. 22.
The dog and
the sow.

CHR. Well, at my first setting out I had hopes of that man; but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, *The dog is turned to his vomit again; and the sow that was washed, to her wallowing in the mire.*

FAITH. They are my fears of him too, but who can hinder that which will be?

CHR. Well, neighbour FAITHFUL, said CHRISTIAN, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came: for I know you have met with some things, or else it may be writ for a wonder.

Faithful
assaulted by
Wanton.

FAITH. I escaped the *Slough* that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was WANTON, that had like to have done me a mischief (o).

CHR.

(o) Though FAITHFUL escaped the slough of Despond which his fellow-pilgrim fell into, yet he was beset with the lusts of the flesh, than which perhaps is more ensnaring to the soul, perplexing to the conscience, or more difficult to overcome. The enemy baits his hook to suit the various complexions of sinners; he tempts the melancholy to despair, and the sanguine to the lust of the flesh; the covetous with prospects of gain; those of supplerior gifts and attainments to pride and self-exaltation; the civil and moral to self

CHR. It was well you escaped her net: JOSEPH was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. But what did she do to you? Gen. xxxix. 11—13.

FAITH. You cannot think (but that you know something) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of a good conscience.

FAITH. You know what I mean, all carnal and fleshly content.

CHR. Thank God you have escaped her: *the abhorred of the Lord shall fall into her ditch.* Prov. xxii. 14.

FAITH. Nay, I know not whether I did wholly escape her, or no.

CHR. Why, I trow, you did not consent to her desire?

FAITH. No, not to defile myself, for I remembered an old writing that I had seen, which said, *her steps take hold of bell.* So I shut mine eyes, because I would not be bewitched with her looks; then she railed on me, and I went my way. Prov. v. 5. Job xxxi. 1.

CHR. Did you meet with no other assault as you came?

FAITH. When I came to the foot of the hill called *Difficulty*, I met with a very aged man, who asked me what I was? He was assaulted by Adam the first.

self dependence; the indolent to the antinomian notion that CHRIST has done all for the elect.

THE PILGRIM'S PROGRESS.

was? and whither bound? I told him, that I was a Pilgrim, going to the celestial city. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was ADAM *the first*, and that he dwelt in the town of *Deceit*. I asked him then, what was his work? and what the wages that he could give? he told me, that his *work* was *many delights*; and his *wages*, that I should be his heir at last. I farther asked, him, what house he kept, and what other servants he had? So he told me, that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked how many children he had? He said, that he had but three daughters, *the lust of the flesh, the lust of the eyes, and the pride of life*; and that I should marry one of them, if I would. Then I asked, how long time he would have me live with him? And he told me, as long as he lived himself.

CHR. Well, and what conclusion came the old man and you to at last?

FAITH. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him,

Ephes. iv.
22.

1 John ii.
16.

him, I saw there written, *Put off the old man with his deeds.*

CHR. And how then?

FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of the house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: this made me cry, *O wretched man!* so Rom. vii, 24. I went on my way up the hill.

Now when I had got above half way up I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

CHR. Just there, said CHRISTIAN, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.

FAITH. But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again,

again, I asked him, wherefore he served me so? He said, because of my secret inclining to ADAM *the first*: and with that he struck me another deadly blow on the breast, he beat me down backward; so I lay at his foot as dead as before (p). When I came to myself again, I cried him mercy: but he said, I know not how to shew mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear (q).

CHR. Who was that that bid him forbear?

FAITH. I did not know him at first; but as he went by I perceived the holes in his hands and in his side: then I concluded that he was our LORD. So I went up the hill.

CHR. That man that overtook you, was MOSES. He spareth none, neither knoweth

(p) The law shews no mercy to the transgressor of it, its language is invariable, *Pay me that thou owest*, perfect, personal, and perpetual obedience; and in default of that, denounces its heavy curse without exception, *Curst is every one that continueth not in all things, &c.*

(q) The truly awakened conscience, which sees the importance of eternal things, is naturally led to seek relief from its own duties, repentance, amendment, &c. and would work itself into despair of relief did not come by a discovery of the way of salvation through free grace; which is entirely the effect of divine teaching.

knoweth he how to shew mercy to those that transgress his law.

FAITH. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.

CHR. But did you not see the house that stood there on the top of the hill, on the side of which MOSES met you?

FAITH. Yes, and the lions too, before I came at it; but for the lions, I think they were asleep; for it was about noon: and because I had so much of the day before me, I passed by the Porter and came down the hill.

CHR. He told me indeed, that he saw you go by; but I wish you had called at the house; for they would have shewed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet no-body in the valley of *Humility*?

FAITH. Yes, I met with one DISCONTENT (r), who would willingly have persuaded

Faithful
assaulted by
D. content.

(r) Discontent is an enemy the more dangerous, because the less suspected. Many give way to it, who would start at other evils. But a discontented spirit is not more injurious to our peace, than dishonourable to our profession. A Christian having committed his all to JESUS, is called to rely on his protection, to acquiesce in his disposals, and to rejoice that the LORD can, and will choose

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suaded me to go back again with him: his reason was, for that the valley was altogether without *honour*. He told me moreover, that there to go, was to disoblidge all my friends, as PRIDE, ARROGANCY, SELF-CONCEIT, WORLDLY-GLO-
RY, with others, who, he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.

CHR. Well, and how did you answer him.

Faithful's
answer to
Discontent.

FAITH. I told him that although all these that he named might claim a kindred to me, and that rightly, (for indeed they were my relations, *according to the flesh*) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage: I told him moreover, that as to this valley he had quite misrepresented the thing; for *before honour is humility, and a haughty spirit before a fall*. Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

CHR. Met you with nothing else in that valley.

FAITH.

choose better for him, than he could chuse for himself.

FAITH. Yes, I met with SHAME (*s*); but He is assaulted by Shame. of all the men that I met with in my Pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation, and somewhat else: but this bold-faced SHAME would never have done.

CHR. Why, what did he say to you?

FAITH. What! why he objected against religion itself; he said it was a pitiful, low, sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave *spirits of the times* accustom themselves unto, would make him the ridicule of the times. He objected also, that *few of the mighty, rich, or wise*, were ever of my

(*s*) The account which the Pilgrim gives of SHAME, and the many assaults he met with from that quarter, is just and natural. The arguments which he used to repel the suggestions of this enemy are equally proper, and only effectual. Faith's views of eternal realities can only make us valiant for the truth, can only remove the fear of man, and shield us against the attacks of wordly shame. *This is the victory that overcometh the world, even our faith.* Who is he that overcometh shame, reproach, or death itself, but he that believeth that JESUS is the Son of GOD. Blessed LORD, may we so confess thee now before men, that in the last solemn day thou mayest confess us before thy Father, and the holy angels, amen.

1 Cor. i. 26.
chap. iii. 18.
Phil. iii. 7,
9.
John vii. 48.

my opinion; nor any of them neither, before they were persuaded to be *fools*, and to be of a voluntary fondness to venture the loss of all, for no-body else knows what. He moreover objected the base and low estate and condition of those that were chiefly the Pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as that it was a shame to sit wining and mourning under a sermon, and a shame to come sighing and groaning home: that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, (which he called by finer names) and made him own and respect the base, because of the same religious fraternity: and is not this, said he, a shame?

CHR. And what did you say to him?

FAITH. Say! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face: even this SHAME fetched it up, and had almost beat me quite off. But, at last, I began to consider, that *that which is highly esteemed among men, is bad in abomination with God.* And I thought again, this

Luke xvi.
15.

THE PILGRIM'S PROGRESS.

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SHAME tells me what men are; but it tells nothing what God or the word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the highest. Therefore, thought I, what God says is best, though all the men in the world are against it: seeing than that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven, are wisest; and that the poor man that loveth CHRIST, is richer than the greatest man in the world that hates him; SHAME, depart, thou art an enemy to my salvation; shall I entertain thee against my sovereign LORD? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? But indeed this SHAME was a bold villian; I could scarce shake him out of my company: yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion; but at last I told him, it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

Matt. viii.
38.

THE PILGRIM'S PROGRESS.

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh.
And come, and come, and come again afresh;
That now, or some time else, we by them may
Be taken, overcome, and cast away.

O let the Pilgrims, let the Pilgrims then
Be vigilant and quit themselves like men.

CHR. I am glad, brother, that thou
didst withstand this villian so bravely;
for of all, as thou sayest, I think he has
the wrong name; for he is so bold as to
follow us in the streets, and to attempt
to put us to shame before all men, that
is, to make us ashamed of that which is
good; but if he was not himself auda-
cious, he would never attempt to do as
he does; but let us still resist him; for
notwithstanding all his bravados, he pro-
moteth the fool, and none else. *The wise*

Prov. iii. 35. *shall inherit glory, said SOLOMON, but shame
shall be the promotion of fools.*

FAITH. I think we must cry to Him for
help against SHAME, that would have us
to be valiant for truth upon the earth.

CHR. You say true: but did you meet
no-body else in that valley?

FAITH. No, not I; for I had sun-shine
all the rest of the way through that, and
also through the valley of *the shadow of
death*(t).

CHR.

(t) The trials, under which we are favoured
with the light of the LORD's countenance, are
light to faith, and appear hardly worth mention-
ing.

CHR. It was well for you; I am sure, it fared far otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend APOLLYON; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces: for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but *I cried to God, and he heard me, and delivered me out of all my troubles.* Then I entered into the valley of *the shadow of death*, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last day brake, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my dream, that as they went on, FAITHFUL, as he chanced to look on one side, saw a man whose name is TALKATIVE, walking at a distance besides them (for in this place, there was room enough for them all to walk (u).) He was a tall man, and something more comely at a distance than at hand: to this

Talkative
described.

(u) In a time of outward peace there is room for all sorts of professors to shew themselves; then hypocrites abound, for the form of godliness exposes them to no danger.

THE PILGRIM'S PROGRESS.

this man FAITHFUL addressed himself in this manner.

FAITH. Friend, whither away? are you going to the heavenly country (x).

TALK. I am going to the same place.

FAITH. That is well; then I hope we may have your good company?

TALK. With a very good will will I be your companion.

Faithful and
Talkative
enter into
discourse.

FAITH. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

TALK. To talk of things that are good to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work (y): for to speak the truth, there are

Talkative's
distaste of his
discourse.

(x) We live in an age of great profession, and one may add also of great declension from the purity of the gospel, and the power of vital religion. In TALKATIVE you see an exact picture of many in our day. They can talk of the truths of the Gospel with great clearness, and propriety, whilst they are destitute of the saving efficacy of them in renewing their hearts, and transforming them into the image of CHRIST. Persons of this stamp can suit any conversation, be serious with the godly, light with the vain, and impious with the profane. Such as these bring reproach upon religion; cause the good ways of the LORD to be evil spoken of, and perplex the righteousness.

(y) No part of a Christian's language is more easily imitated, than his lamentation for the degeneracy of the times. A spirit of censoriousness and self-exaltation may be greatly indulged in this way.

are but few that care thus to spend their time (as they are in their travels) but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

FAITH. That is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

TALK. I like you wonderful well; for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant (that is, if a man hath any delight in things that are wonderful) for instance: if a man doth delight to talk of the history, or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy scriptures?

FAITH. That is true; but to be profited by such things in our talk, should be our chief design.

TALK. That is it that I said; for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particularly; by this a man may learn the necessity of

Talkative's
fine dis-
course.

G 4

the

THE PILGRIM'S PROGRESS.

the new birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the gospel, to his own comfort. Farther, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

FAITH. All this is true, and glad am I to hear these things from you.

TALK. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of works of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

FAITH. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

O brave
Talkative.

TALK. All this I know very well. For *a man can receive nothing, except it be given him from heaven*; all is of grace, not of works: I could give you an hundred scriptures for the confirmation of this.

FAITH. Well then, said FAITHFUL, what is that one thing that we shall at this time found our discourse upon?

O brave
Talkative.

TALK. What you will: I will talk of things heavenly, or things earthly; things moral,

moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

FAITH. Now did FAITHFUL begin to wonder; and stepping to CHRISTIAN, (for he walked all this while by himself) he said to him, but softly, "What a brave companion have we got? Surely this man will make a very excellent Pilgrim."

Faithful
beguiled by
Talkative.

CHR. At this CHRISTIAN modestly smiled, and said, this man with whom you are so taken, will beguile with this tongue of his twenty of them that know him not.

Christian
makes a discovery of
Talkative,
telling
Faithful

FAITH. Do you know him then?

CHR. Know him! yea, better than he knows himself.

who he was.

FAITH. Pray, what is he?

CHR. His name is TALKATIVE; he dwelt in our town; I wonder that you should be a stranger to him, only I consider that our town is large.

FAITH. Whose son is he? and whereabout does he dwell?

CHR. He is the son of one SAY-WELL, he dwelt in *Prating-row*; and he is known of all that are acquainted with him, by the name of TALKATIVE in *Prating-row*; and notwithstanding his fine tongue, he is but a sorry fellow.

FAITH. Well, he seems to be a very pretty man.

CHR. That is, to them that have not a thorough acquaintance with him; for he is best abroad, near home he is ugly enough: your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures shew best at a distance; but very near, more unpleasing.

FAITH. But I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him: this man is for any company, and for any talk; as he talketh now with you, so he will talk when he is on the ale-bench: and the more drink he hath in his crown, the more of these things he hath in his mouth: religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.

FAITH. Say you so: then I am in this man greatly deceived.

CHR. Deceived! you may be sure of it: remember the proverb, *They say, and do not*: but *The kingdom of God is not in word, but in power*. He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed

Matt. xxiii.
1 Cor. iv.
23.

Talkative
talks, but
does not.

served him both at home and abroad; and I know what I say of him is the truth.

His house is as empty of religion, as the white of an egg is of flavour. There is His house is empty of religion.

there neither prayer, nor sign of repentance for sin: yea, the beast, in his kind, serves God far better than he. He is the

very stain, reproach, and shame of religion, to all that know him; it can hardly He is a stain to religion. Rom. ii. 24, 25.

have a good word in all the end of the town where he dwells through him. Thus,

say the common people that know him, "A saint abroad and a devil at home."

His poor family finds it so, he is such a The proverb that goes of him,

churl, such a railer at, and so unreasonable with his servants, that they neither know

how to do for, or speak to him, men that have any dealings with him, it is better to

deal with a *Turk* than with him, for fairer dealing they shall have at their hands. Men shun to deal with him,

This TALKATIVE (if it be possible) will go beyond them, defraud, beguile, and

over-reach them. Besides, he brings up his sons to follow his steps; and if he

finds in any of them a *foolish timorousness*,

(for so he calls the first appearance of a tender conscience) he calls them fools and

blockheads, and by no means will employ them in much, or speak to their com-

mendations before others. For my part, I am of opinion, that he has, by his wick-

ed life, caused many to stumble and fall; and will be, if God prevents not, the ruin of many more.

FAITH,

THE PILGRIM'S PROGRESS.

FAITH. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him as at the first you did: yea, had I received this report at their hands only, that are enemies to religion, I should have thought it had been a slander; a lot that often falls from bad mens' mouths upon good mens' names and profession: but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him *brother* nor *friend*: the very naming of him among them, makes them blush, if they know him.

FAITH. Well, I see that *saying* and *doing* are two things, and hereafter I shall better observe this distinction.

CHR. They are two things indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so *saying*, if it be alone, is but a dead carcass also. The soul of religion is the practic part: *Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

The carcass
of religion.
Jam. i. 27.
see ver. 2, 3,
24, 25, 26.

world (z). This TALKATIVE is not aware of; he thinks that *bearing* and *saying* will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom, men shall be judged according to their fruit: it will not be said then, *Did you believe?* But were you *doers* or *talkers* only? And accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted, that is not of faith; but I speak this to shew you how insignificant the profession of TALKATIVE will be at that day. See Matt. xiii. 23.

FAITH. This brings to my mind that of MOSES, by which he described the beast that is clean. He is such an one that parteth the hoof and cheweth the cud; not that parteth the hoof only, or that Lev. xi.
Deut. xiv.
Faithful convinced of the
badness of
Talkative. cheweth

(z) Mr. BUNYAN lays down practical godliness as the most undoubted evidence of a real Christian. *By their fruits you shall know them,* says our LORD. We cannot judge of the goodness of a tree by its luxuriant growth of leaves, or by its being covered with a fair and beauteous bloom, but by the fruit, which it afterwards produces. Thus it is no proof that we are CHRIST's disciples by our making an outward profession, or by telling a fine story of our experiences, but by doing the things which he has commanded us. *Ye are my friends, ye give evidence that ye are so, If ye do whatsoever I command you.*

cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth TALKATIVE; he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

2 Cor. xiii.

1, 2, 3.

chap. xiv. 7.

Talkative
like to things
that sound
without life.

CHR. You have spoken, for ought I know, the true Gospel sense of those texts. And I will add another thing: PAUL calleth some men, yea, and those great *talkers* too *founding brass and tinkling cymbals*; that is, as he expounds them in another place, *Things without life, giving sound*. Things without life, that is, without the true faith and grace of the Gospel; and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life: though their *sound*, by their *talk*, be as it were the tongue or voice of an angel.

FAITH. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

FAITH. What would you have me to do?

CHR.

CHR. Why go to him, and enter into some serious discourse about the *Power of religion*; and ask him plainly, (when he has approved of it, for that he will) whether this thing be set up in his heart, house, or conversation.

FAITH. Then FAITHFUL stept forward again, and said to TALKATIVE, "Come, what cheer? How is it now?"

TALK. Thank you: well, I thought we should have had a great deal of talk by this time.

FAITH. Well, if you will we will fall to it now; and since you left it with me to state the question, let it be this: how doth the saving grace of God discover itself, when it is in the heart of man?

TALK. I perceive then that our talk must be "About the power of things:" well, it is a very good question, and I shall be willing to answer you, and take my answer in brief, thus: First, Where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly,—

Talkative's false discovery of a work of grace.

FAITH. Nay, hold, let us consider of one at once: I think you should rather say, it shews itself, by inclining the soul to abhor its sin.

TALK. Why, what difference is there between crying out against, and abhorring of sin?

FAITH. O! a great deal: a man may cry out against sin, of policy, but he cannot abhor it but by virtue of a godly antipathy

The crying out against sin, no sign of grace.

Gen. xxxix.
15.

tipathy against it: I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. JOSEPH'S Mistress *cried out with a loud voice*, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as a mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

TALK. You lie at the catch, I perceive.

FAITH. No, not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

TALK. Great knowledge of *gospel mysteries*.

Great know-
ledge no sign
of grace.
3 Cor. xiii.

FAITH. This sign should have been first; but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the Gospel (a), and yet

no

(a) Strictly speaking a hypocrite, however he may abound in notional knowledge, is destitute of the vital power of godliness, and incapable of the least *true* knowledge of Gospel mysteries. He may learn indeed to talk of them, and may have his head stored with notions about them, but he has no ideas answerable to his words. So a man born blind may learn to talk of the sun, or the rainbow, by repeating what he has heard others say: but having never seen them, he knows nothing of the brightness of the one, or the colours of the other.

no work of grace in the soul. Yea, if a man have *all knowledge*, he may yet be *nothing*, and so consequently be no child of God. When CHRIST said, *Do you know these things?* And the disciples had answered, yes: he added, *Blessed are ye if ye do them.* He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: *He that knoweth his master's will and doth it not*—A man may know like an angel, and yet be no Christian; therefore your sign of it is not true. Indeed, to KNOW, is a thing that pleaseth talkers and boasters; but to DO is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There are therefore two sorts of knowledge; Two sorts of knowledge. knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart: the first of these will serve the *talker*; but without the other, the true Christian is not content. *Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart,* Psalm cxix. 34. True knowledge attended with endeavours.

TALK. You lie at the catch again; this is not for edification.

FAITH. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

TALK,

THE PILGRIM'S PROGRESS.

TALK. Not I, for I see we shall not agree.

FAITH. Well, if you will not, will you give me leave to do it?

TALK. You may use your liberty.

One good
sign of grace.
John xvi. 8.
Rom. vii.

24.
John xvi. 9.
Mark vi. 16.
Psal. xxxviii.
18.

Jer. lxxxi. 19.
Gal. ii. 15.
Acts iv. 32.
Matt. v. 6.
Rev. xxi. 6.

FAITH. A work of grace in the soul discovereth itself, either to him that hath it, or to standers-by.

To him that hath it, thus; it gives him conviction of sin, especially the defilement of his nature, and sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in JESUS CHRIST.) This sight and sense of things worketh in him sorrow and shame for sin (*b*): he findeth, moreover, revealed in him the SAVIOUR of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made. Now according to the strength or weakness of his faith in his SAVIOUR, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude, that this is a work of grace, because his corruptions now, and his

(*b*) The grace of God in the heart leads a person to a true conviction of sin in its odiousness and defilement, and especially to a discovery of that which is the root of all others, the sin of unbelief.

his abused reason, make his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered:

1. By an experimental confession of his faith in CHRIST. 2. By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness, if he hath a family, and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world; nor by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word. And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

Rom. x. 10.
Phil. viii. 17.
Matt. v. 9.
Job xxiv. 25.
Psal. l. 20.
John xiii. 5.
6.
Ezek. ix. 43.

TALK. Nay, my part is not now to object, but to hear: let me therefore have your second question.

FAITH. It is this: do you experience this first part of the description of it? and doth your life and conversation testify the same? Or standeth your religion in *word or tongue*, and not in *deed and truth*?

Another
good sign of
grace.

Pray, if you incline to answer me in this, say no more than you know the God above will

will say *amen* to; and also nothing but what your conscience can justify you in: *For not he that commendeth himself is approved, but whom the LORD commendeth.* Besides, to say, I am thus, and thus, when my conversation, and all my neighbours tell me I lie, is great wickedness.

Talkative
not pleased
with Faith-
ful's ques-
tion.

TALK. Then TALKATIVE at first began to blush; but, recovering himself, thus he replied: you come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken: this kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a *catechizer*; and though you should so do, yet I may refuse to make you my judge: but I pray will you tell me why you ask me such questions?

The reason
why Faithful
put to him
that ques-
tion.

FAITH. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion and an alehouse, and covetousness,
and

Faithful's
plain dealing
to Talk-
ative.

and uncleanness, and swearing, and lying, and vain company-keeping, &c. will stand together. The proverb is true of you, which is said of a whore, to wit, *That she is a shame to all women*, so you are a shame to all professors.

TALK. Since you are ready to take up report, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with, and so adieu. Talkative
fling away
from Faith-
ful.

CHR. Then came up CHRISTIAN, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life; but he is gone, as I said; let him go, the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides, the Apostle says, *From such withdraw thyself*. A good rid-
dance.

FAITH. But I am glad we had this little discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and am so clear of his blood if he perisheth.

CHR. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many, as it doth; for they are these talkative fools, whose reli-
gion

gion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish christianity, and grieve the sincere. I wish that all men would deal with such, as you have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did FAITHFUL say,

How TALKATIVE at first lifts up his plumes!
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As FAITHFUL talks of heart-work, like the moon
That's past the full, into the wane he goes;
And so will all, but he that heart-work knows.

Thus they went on talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them: for they went through a wilderness.

Now when they were got almost quite out of this wilderness, FAITHFUL chanced to cast his eye back, and espied one coming after them, and he knew him, O! said FAITHFUL, to his brother, who comes yonder? Then CHRISTIAN looked, and said, It is my good friend EVANGELIST: ay, and my good friend too, said FAITHFUL, for it was he that set me the way to the gate. Now was EVANGELIST come up unto them, and thus saluted them:

Evangelist
overtakes
them again.

EVANG.

EVANG. *Peace be with you, dearly beloved; and peace be your helpers.*

CHR. Welcome, welcome, my good EVANGELIST; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labours for my eternal good. They are glad at the sight of him.

FAITH. And a thousand times welcome, said good FAITHFUL; thy company, O sweet EVANGELIST, how desirable is it to us poor Pilgrims!

EVANG. Then said EVANGELIST, how hath it fared with you my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then CHRISTIAN and FAITHFUL told him of all things that had happened to them in the way; and how, and with what difficulty they had arrived to that place.

EVANG. Right glad am I, said EVANGELIST, not that you have met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day. His exhortation to them.

I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and you have reaped; and *The day is coming, when both he that sowed, and they that reaped, shall rejoice together; that is, if you hold out; for in due time ye shall reap, if you faint not.* The crown is before you, and it is an incorruptible one; John iv. 36.
Gal. vi. 9.
1 Cor. ix.
24, 25, 26,
27.
Rev. iii. 12.
blood. So

THE PILGRIM'S PROGRESS.

So run, that you may obtain it. Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them : hold fast therefore that you have, *Let no man take your crown* : you are not yet out of the gunshot of the devil : you have not resisted unto blood, striving against sin : let the kingdom be always before you, and believe stedfastly concerning things that are invisible : let nothing that is on this side the other world get within you : and above all, look well to your own *hearts* and to the lusts thereof, for they are *deceitful above all things and desperately wicked* ; set your *faces like a flint* ; you have all power in heaven and earth on your side.

They do
thank him
for his ex-
hortation.

CHR. Then CHRISTIAN thanked him for his exhortation ; but told him withal, that they would have him speak farther to them for their help the rest of the way ; and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them, and how they might resist and overcome them. To which request FAITHFUL also consented. So EVANGELIST began as followeth :

He predict-
eth what
troubles they
shall meet
with in
vanity fair,
and encour-
ageth them
to stedfast-
ness.

EVANG. My sons, you have heard in the words of the truth of the Gospel, that you must *through many tribulations enter into the kingdom of heaven*. And again, that *in every city bonds and afflictions abide you* ; and therefore you cannot expect that you should

should go long on your Pilgrimage without them, in some sort or other: you have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hard beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold, with blood; but *Be you faithful unto death, and the King will give you a crown of life.* He that shall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the celestial city soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and *Quit yourselves like men*, and commit the keeping of your souls to your God in well-doing, *As unto a faithful Creator.*

He whose lot it will be there to suffer will have the better of it.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them and the name of that town is *Vanity*; and at the town there is a fair kept, called *Vanity-*

H

fair:

fair: it is kept all the year long; it beareth
 Psal. xl. 17. the name of *Vanity-fair*, because the town
 Eccles. i. where it is kept, *Is lighter than vanity*; and
 chap. ii. 17, also, because all that is there sold, or that
 17. cometh thither, is *vanity*. As is the saying
 of the wise man, *All that cometh is vanity*.

This fair is no new-erected business, but
 a thing of ancient standing: I will shew
 you the original of it.

The antiqui-
 ty of this
 fair.

Almost five thousand years ago, there
 were Pilgrims walking to the celestial city,
 as you two honest persons now are; and
 BEELZEBUB, APOLLYON, and LEGION,
 with their companions, perceiving by the
 path that the Pilgrims made, that their
 way to the city lay through this town of
Vanity, they contrived here to set up a
 fair; a fair, wherein should be sold *all sorts*
of vanity, and that it should last all the
 year long; therefore, at this fair, are all
 such merchandises sold, as houses, lands,
 trades, places, honours, preferments, titles,
 countries, kingdoms, lusts, pleasures; and
 delights of all sorts, as whores, bawds,
 wives, husbands, children, masters, ser-
 vants, lives, blood, bodies, souls, silver,
 gold, pearls, precious stones, and what
 not (c).

The mer-
 chandise of
 this fair.

Behold Vanity-fair; the Pilgrims there
 Are chain'd and stow'd beside:
 Even so it was our LORD pass'd here,
 And on mount Calvary dy'd.

(c) The pursuits of the world, which knows not
 God, may be referred to two general heads, mis-
 chief

And moreover, at this fair there is at all times to be seen jugglers, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and all of a blood-red colour.

And as in other fairs of less moment, there are several rows and streets under their proper names, where such and such wares are vended: so here likewise, you have the proper places, rows, streets, (namely, countries and kingdoms) where the wares of this fair are soonest to be found. Here is the *Britain* row, the *French* row, the *Italian* row, the *Spanish* row, the *German* row, where several sorts of vanities are to be sold. But as in other fairs, some one commodity is as the chief of all the fair, so the ware of *Rome* and her merchandise is greatly promoted in this fair: only our *English* nation, with some others, have taken a dislike thereat.

The streets
of this fair.

Now, as I said, the way to the celestial city lies just through the town where this lusty fair is kept (d); and he that will go to

chief and vanity. *Some are hatching cockatrice eggs; others weaving spiders webs, Isa. lix. 5.*

(d) Mr BUNYAN, under the allegorical description of vanity fair, represents the world in its bewitching snares, flattering smiles, beguiling baits, and threatening frowns. Its honours, riches, pleasures, and vanities are decked out in the most enchanting dress to allure and captivate; Satan, the god of this world, is continually suggesting to us to cast in our

1 Cor. v. 10. to the city, and yet not go through this town, must needs go out of the world.

CHRIST went through this fair. Matt. vii. 8. Luke iv. 5, 6, 7. The Prince of princes himself, when here, went through this town to his own country, and that upon a *fair-day* too: yea, and as I think, is was BEELZEBUB, the chief lord of this fair, that invited him to buy of his *vanities*; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town: yea, because he was such a person of honour, BEELZEBUB had him from street to street, and shewed him all the kingdoms of the world in a little time, that he might, if possible, allure that BLESSED ONE, to cheapen and buy some of his *vanities*; but he had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these *vanities*. This fair, therefore, is an ancient thing of long standing, and a very great fair.

CHRIST
bought
nothing in
this fair.

Now

lot, and take our fill of sensual pleasures. The prince of this world made an attempt upon the LORD of glory, when he passed through the fair, but he found nothing in him. He has been making repeated trials since upon those who bear the Christian name, and has too frequently succeeded. But the true Christian Pilgrim is enabled to overcome by faith. The eleventh chapter of the Hebrews, furnishes us with many illustrious examples of those who confessed that they were strangers and pilgrims on the earth, and were seeking after a better country, that is a heavenly. True faith inspires the soul with undaunted courage against the LORD's enemies and ours, *the world, the flesh, and the devil*.

Now these Pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them; and that for several reasons: For,

The Pilgrims enter the fair.

The fair in a hubbub about them. The first cause of the hubbub.

First, The Pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people therefore of the fair made a great gazing upon them: some said they were fools; some that they were bedlams; and some that they were outlandish men (e).

1 Cor. ii. 7, 8.

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of *Canaan*; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed barbarians to each other.

The second cause of the hubbub.

H 3

Thirdly,

(e) Three things the world cannot bear in a Christian. 1. His garment, that is, his profession of justification by the righteousness of CHRIST. 2 His language; what he can declare of the great things which God has done for his soul; his sense of pardoning love, and communion with God in CHRIST. 3 His preciseness, as they call it, in refusing to conform to their vain and sinful practices. On these accounts believers (if consistent and upright in their profession) are a gazing stock, and a laughing stock; must expect, at the best, trials of cruel mockings, and sometimes are exposed to stripes, imprisonments, and death.

The third
cause of the
hubbub.

Thirdly, But that which did not a little amuse the merchandisers, was that these Pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*; and look upwards, signifying, that their trade and traffick were in heaven.

The fourth
cause of the
hubbub.

One chanced mockingly, beholding the carriages of the men, to say unto them, "What will ye buy?" But they, looking

Prov. xxiii.
23.

They are
mocked.

gravely upon him, said, *We buy the truth*.

The fair in
an hubbub.

At that, there was an occasion taken to despise the men the more; some mocking, some taunting; some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub, and a great stir in the fair, in-somuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down and deputed some of his most trusty friends to take those men into an examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them, "Whence they came, whither they went, and what they did there in such an unusual garb?" The men told them, that they were Pilgrims and Strangers in the world, and that they were going to their own country, which was the heavenly

They are
examined.

They tell
who they
are, and
whence they
came.

heavenly *Jerusalem*; and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to stop them in their journey; except it was for that, when one asked them what they would buy, they said, they would *buy the truth*. But they that were appointed to examine them, did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair (*f*). There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befel them: but, the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done; some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: they therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling

Heb. xi. 13,
14, 15, 16.

They are
taken for
madmen.

They are
put in the
cage.

Their beha-
viour in the
cage.

The men of
the fair do
fall out
among
themselves
about these
two men.

(*f*) Cruelty and calumny are usually joined when the people of God suffer. The one gratifies the spirit of persecution; the other is designed to justify it.

telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, "That for ought they could see the men were quiet and sober, and intended no body any harm: and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused." Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, least any should speak in their behalf or join themselves unto them. But CHRISTIAN and FAITHFUL behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair (g). This put the

They are made the authors of this disturbance. They are led up and down the fair in chains, for a terror to others.

Some men of the fair won over to them,

(g) Patient bearing of injuries is true christian fortitude, and will always be more effectual to disarm

the other party yet into a greater rage, infomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Their adversaries resolve to kill them.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

They are again put into the cage, and after brought to trial.

Here therefore they called again to mind what they had heard from their faithful friend EVANGELIST, and were the more confirmed in their ways and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on it; therefore each man secretly wished that he might have that preferment: but committing themselves to the all-wise disposal of him that ruleth all things, with much content they abode in the condition in which they were until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial,

H 5

in

arm our enemies, and to bring others to the knowledge of the truth than all arguments whatever. A time of outward trouble to the Church is usually a season of grace. The exemplary conduct of those, who suffer for the truth, conciliates an attention to their principles.

in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was lord HATE-GOOD: their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were these:

Their indictment.

“ That they were enemies to, and disturbers of, their trade: that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their Prince (b).”

Faithful's answer for himself.

Then FAITHFUL began to answer, that he had only set himself against that which had set itself against him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of since he is BEELZEBUB, the enemy of our LORD, I defy him and all his angels.

Then

(h) This has been a pretext made use of in all ages of the church for persecuting practices. These are the men that have turned the world upside down, was a charge laid against the first preachers of christianity. The charge of faction, sedition, disturbers of society, and enemies to CESAR, has been fastened on good men in every age, abundant examples of which the history of the church furnishes us with.

Then proclamation was made, that they that had ought to say for their lord the king against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in there witnesses, to wit, ENVY, SUPERSTITION and PICK-THANK: they were then asked, if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Then stood forth ENVY, and said to this effect: My lord, I have known this man a long time, and will attest upon my oath before this honourable bench, that he is—

Judge. Hold—Give him his oath.

So they sware him: then he said, my lord this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls PRINCIPLES OF FAITH AND HOLINESS. And in particular, I heard him once myself affirm, that christianity and the customs of our town of *Vanity*, were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth, at once, not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the judge say to him, hast thou any more to say?

ENVY.

ENVY. My lord, I could say much more, only I would not be tedious to the court. Yet if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid stand by.

Then they called SUPERSTITION, and bid him look upon the prisoner; they also asked, what he could say for their lord the king against him? Then they swore him; so he began:

Superstition
follows.

SUPER. My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then talking with him, I heard him say, That our religion was naught, and such by which a man could by no means please God. Which saying of his, my lord, your lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say.

Then was PICKTHANK sworn, and bid say what he knew in the behalf of their lord the king, against the prisoner at the bar.

Pickthank's
testimony.

PICK. My lord, and you gentlemen all; this fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed

on our noble prince **BEELZEBUB**, and hath spoken contemptibly of his honourable friends, whose names are the lord **OLD MAN**, the lord **CARNAL DELIGHT**, the lord **LUXURIOUS**, the lord **DESIRE OF VAIN-GLORY**, my old lord **LEACHERY**, **SIR HAVING GREEDY**, with all the rest of our nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.

When this **PICKTHANK** had told his tale, the judge directed his speech to the prisoner at the bar, saying, "Thou renegade, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?"

FAITH. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou hast to say.

Now, **FAITHFUL**, play the man, speak for thy God;
 Fear not the wicked's malice, nor their rod;
 Speak boldly, man, the truth is on thy side;
 Die for it, and to life in triumph ride.

FAITH.

Faithful's
defence of
himself.

FAITH. 1. I say then, in answer to what Mr ENVY hath spoken, I never said ought but this, "That what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to christianity." If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr SUPERSTITION, and his charge against me, I said only this, "That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith, which faith will not be profitable to eternal life."

3. As to what Mr PICKTHANK hath said, I say, (avoiding terms, as that I am said to rail, and the like) "That the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for being in hell, than in this town and country; and so the LORD have mercy upon me."

The judge's
speech to the
jury.

Then the judge called to the jury, (who all this while stood by to hear and observe) gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town: you have also heard what these worthy gentlemen have witnessed

nessed against him: also you have heard his reply and confession: it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

There was an act made in the days of Exod. i. PHARAOH the great, servant to our prince, that lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river. There was also an act made in the days of NEBUCHADNEZZAR the great, another of Dan. iii. his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an act made in the days of DARIUS, that whoso for some time called Dan. vi. upon any god but him, should be cast into the lions den. Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable (*i*).

For that of PHARAOH, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion;

(*i*) When we come to make the word of God the rule of our conduct, and not the ways and customs of the world, we must expect to feel the weight of opposition from those, who live directly contrary to the Gospel, and fashion their religion after the smooth easy way of the times.

religion; and for the treason he hath confessed, he deserveth to die the death.

The jury
and their
names,

Then went the jury out, whose names were Mr BLINDMAN, Mr No-GOOD, Mr MALICE, Mr LOVE-LUST, Mr LIVE-LOOSE, Mr HEADY, Mr HIGH-MIND, Mr ENMITY, Mr LIAR, Mr CRUELTY, Mr HATE-LIGHT, and Mr IMPLACABLE; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among them-

Every one's
private ver-
dict.

selves, Mr BLINDMAN the foreman said, I see clearly that this man is an heretic. Then said Mr No-GOOD, away with such a fellow from the earth. Ay, said Mr MALICE, for I hate the very looks of him. Then said Mr LOVE-LUST, I could never endure him. Nor I, said Mr LOVE-LOOSE, for he would always be condemning my way. Hang him, hang him, said Mr HEADY. A sorry scrub, said Mr HIGH-MIND. My heart riseth against him, said Mr ENMITY. He is a rogue, said Mr LIAR. Hanging is too good for him, said Mr CRUELTY. Let us dispatch him out of the way, said Mr HATE-LIGHT. Then said Mr IMPLACABLE, might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of *death*: and so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and

They con-
clude to
bring him in
guilty of
death.

and there to be put to the most cruel death that could be invented.

They therefore brought him out to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and last of all, they burnt him to ashes at the stake. Thus came FAITHFUL to his end (k).

The cruel
death of
Faithful,

Brave FAITHFUL! bravely done in word and deed!
Judge, witnesses, and jury have, instead
Of overcoming thee, but shewn their rage;
When they are dead, thou'lt live from age to age.

Now I saw, that there stood behind the multitude a chariot and a couple of horses waiting for FAITHFUL, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds with sound of trumpet, the nearest way to the celestial gate. But as for CHRISTIAN he had some respite, and was remanded back to prison; so he there remained for a space: but

A chariot and
horses take
away Faith-
ful.

Christian
still a pri-
soner.

(k) We are not now, blessed be GOD, called to suffer unto death; but *If any man will live godly in CHRIST JESUS, he must suffer persecution*, and be content to bear what the malice of the enemy shall be-permitted to accomplish against us. Suffering is the way to glory. If we would reign with CHRIST, we must be content to suffer with him shame, reproach, or, if called to it, death itself.

THE PILGRIM'S PROGRESS.

but he that overrules all things, having the power of their rage in his own own hand, so wrought it about, that CHRISTIAN for that time escaped them, and went his way (*l*).

And as he went he sung, saying;

The song
that Chris-
tian made of
Faithful
after his
death,

Well FAITHFUL, thou hast faithfully profest:
Unto thy LORD, with whom thou shalt be blest;
When *faithless* ones, with all their vain delights,
Are crying out under their hellish plights:
Sing, FAITHFUL, sing, and let thy name survive:
For though they kill'd thee, thou art yet alive.

Christian
has another
companion.

Now I saw in my dream, that CHRISTIAN went not forth alone; for there was one whose name was HOPEFUL, (being so made by the beholding of CHRISTIAN and FAITHFUL in their words and behaviour, in their sufferings at the fair) who joined himself unto him, and entering into a brotherly covenant, told him that he would be his companion (*m*). Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with CHRISTIAN in his Pilgrimage. This HOPEFUL also told CHRISTIAN, that there

There are
more of the
men in the
fair will
follow.

(*l*) A comfortable thought. It is the LORD's cause and he is able to protect his servants, and make a way for their escape. He calls some to the honour of suffering, others he delivers from dangers equally apparent; and though their enemies fight and rage they cannot prevail against them.

(*m*) "The blood of the martyrs is the seed of the church."

there were many more of the men in the fair that would take their time, and follow after.

So I saw, that quickly after they were got out of the fair, they overtook one that was going before them, whose name was BY-ENDS, so they said to him, what countryman, Sir? and how far go you this way? He told them, that he came from the town of *Fair-speech* (n), and he was going to the celestial city, but told them not his name. They overtake By-ends.

From *Fair-speech*, said CHRISTIAN! is there any good that lives there? Prov. xxvi. 25.

BY-ENDS. Yes, said BY-ENDS, I hope.

CHR. Pray, Sir, what may I call you.

BY-ENDS. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company: if not, I must be content. By-ends loth to tell his name.

CHR. This town of *Fair-speech*, said CHRISTIAN, I have heard of, and, as I remember, they say it is a wealthy place.

BY-ENDS. Yes, I will assure you that it is, and I have very many rich kindred there.

CHR.

(n) BY-ENDS was a time-server, a man of the world, who at bottom, had not the least heart toward GOD, but made conscience truckle to convenience. How many of this stamp may be found every where, who will not, cannot endure to think of parting with their worldly reputation, interest, or ease for the sake of CHRIST? Such would be saved (as who would not) but it must be in their own way, with a reserve against certain self-denying practices and duties.

THE PILGRIM'S PROGRESS.

CHR. Pray who are your kindred there, if a man may be so bold?

BY-ENDS. Almost the whole town: and in particular my lord TURN-ABOUT, my lord TIME-SERVER, my lord FAIR-SPEECH(o), (from whose ancestors that town first took its name:) also Mr SMOOTH-MAN, Mr FACING-BOTH-WAYS, Mr ANY-THING, and the parson of our parish, Mr TWO-TONGUES, was my mother's own brother by father's side: and, to tell you the truth, I am become a gentleman of good quality, yet my great grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

CHR. Are you a married man?

The wife and
kindred of
By-ends.

Where By-
ends differs
from others
in religion.

BY-ENDS. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my lady FEIGNING's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true, we somewhat differ in religion from those of the stricter sort, yet but in two small points: First, we never strive against wind and tide. Secondly, we are always most zealous when religion goes

(o) The Author for the most part is very happy in the invention of the names he uses, as occasions offer. Thus he often conveys instruction in few words. This observation might have been often made before, and might be often repeated hereafter.

goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.

Then CHRISTIAN stept a little aside to his fellow HOPEFUL, saying, it runs in my mind that this is one BY-ENDS of *Fair-speech*; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said HOPEFUL, ask him, methinks he should be not be ashamed of his name. So CHRISTIAN came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: is not your name Mr BY-ENDS of *Fair-speech*?

BY-ENDS. This is not my name, but indeed it is a nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

CHR. But did you never give an occasion to men to call you by this name?

BY-ENDS. Never, never! the worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times whatever it was, and my chance was to get thereby; and if things are thus cast upon me let me count them a blessing; but let not the malicious load me therefore with reproach.

CHR.

How By-ends got his name.

THE PILGRIM'S PROGRESS.

CHR. I thought indeed that you were the man that I heard of; and to tell you what I think I fear this name belongs to you more properly than you are willing we should think it doth.

He desires
to keep
company
with Chris-
tian.

BY-ENDS. Well, if you will thus imagine, I cannot help it: you will find me a fair company-keeper, if you will still admit me your associate.

CHR. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion: you must also own religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

BY-ENDS. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

CHR. Not a step farther, unless you will do in what I propound as we.

By ends and
Christian
part.

Then said BY-ENDS, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

Then I saw in my dream, that CHRISTIAN and HOPEFUL forsook him, and kept their distance before him but one of them looking back, saw three men following Mr BY-ENDS; and behold, as they came

up with him, he made them a very low congee; and they also gave him a compliment. The mens' names were Mr HOLD-He has new companions. THE-WORLD, Mr MONEY-LOVE, and Mr SAVE-ALL; men that Mr BY-ENDS had formerly been acquainted with; for in their minority they were schoolfellows, and taught by one Mr GRIPMAN, a schoolmaster in *Love-gain*, which is a market-town in the county of *Coveting*, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on the guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr MONEY-LOVE said to Mr BY-ENDS, who are they upon the road before us? for CHRISTIAN and HOPEFUL were yet within view.

BY-ENDS. They are a couple of far countrymen, that after their mode are going on Pilgrimage.By-ends's character of the Pilgrims.

MONEY-LOVE. Alas! why did not they stay that we might have had their good company; for they, and we, and you, Sir, I hope, are going on Pilgrimage.

BY-ENDS. We are so indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinion of others, that let a man be never so godly, yet if he
jumps

THE PILGRIM'S PROGRESS.

jumps not with them in all things, they thrust him quite out of their company.

Mr SAVE-ALL. That is bad; but we read of some that are *righteous over-much* (p), and such mens' rigidness prevails with them to judge and condemn all but themselves. But, I pray, what, and how many, were the things wherein you differed?

BY-ENDS. Why they, after their headstrong manner, conclude that it is their duty to rush on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion, in what, and so far as the times and my safety will bear it. They are for religion when in rags and contempt, but I am for him when he walks in his silver slippers in the sunshine, and with applause.

Mr HOLD-THE-WORLD. Ay, and hold you there still, good Mr BY-ENDS; for, for my

(p) The few that will venture to have more religion than the fashion of the times allows, must incur the censure of being odd and singular. You may be as particular as you please on any other head; no body is hurt, and so no one blames; but as soon as you make the Gospel you standard, and study to live in conformity to it, you become the object of the world's averſion, and are charged with the unpardonable ſin of being righteous over-much.

my part, I can count him but a fool, that having the liberty to keep what he has shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay when the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. GOD sends sometimes rain, and sometimes sunshine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of GOD's good blessings unto us: for who can imagine, that is ruled by his reason, since GOD has bestowed upon us the good things of this life, but that he would have us keep them for his sake. ABRAHAM and SOLOMON grew rich in religion. And JOB says, that a good man *Shall lay up gold as dust*. But he must not be such as the men before us, if they be as you have described them.

MR SAVE-ALL. I think that we are all agreed in this matter, and therefore there needs no more words about it.

MR MONEY-LOVE. No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

MR BY-ENDS. My brethren, we are, as you see, going all on Pilgrimage, and for our better diversion from things that are

I

bad,

bad, give me leave to propound unto you this question.

Suppose a man, a minister, or a tradesman, &c. should have an advantage lie before him, to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before: may he not use this means to attain his end, and yet be a right honest man?

Mr MONEY-LOVE. I see the bottom of your question; and with these gentlemens' good leave, I will endeavour to shape you an answer: and first, to speak to your question as it concerns a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason but a man may do this; (provided he has a call) ay, and a great deal more besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful, (this cannot be contradicted) since it is set before him by providence; so then he

he may get it if he can, making no question for conscience-sake.

2. Besides, his desire after that benefice makes him more studious, a more a zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth,

1. That he is of a self-denying temper.
2. Of a sweet and wining deportment.
3. And so more fit for the ministerial function.

4. I conclude then, that a minister that changes a *small* for a *great*, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry hereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *tradesman* you mentioned: suppose such a one to have but a poor employ in the world, but, by becoming religious he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done: For why?

1. To become *religious* is a virtue, by what means soever a man becomes so.

THE PILGRIMS PROGRESS.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these, is a good and profitable design.

This answer thus made by this Mr MONEY-LOVE to Mr BY-END's question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because CHRISTIAN and HOPEFUL were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr BY-ENDS before. So they called after them, and they stopt and stood still till they came up to them; but they concluded, as they went, that not Mr BY-ENDS, but old Mr HOLD-THE-WORLD should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr BY-ENDS and them, at their parting a little before.

So

So they came up to each other and after a short salutation, Mr **HOLD-THE-WORLD** propounded the question to **CHRISTIAN** and his fellow, and bid them to answer it if they could.

CHR. Then said **CHRISTIAN**, even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow **CHRIST** for loaves, as it is *John vi.* how much more abominable is it to make of him and religion a stalking horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. *Heathens* (q); for when **HAMOR** and **SECHEM** had a mind to the daughter and cattle of **JACOB**, and saw that there was no way for them to come at them, but by becoming circumcised; they said to their companions; "If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come to them. Read the whole story, *Gen. xxxiv. 20—23.*

I 3

2. The

(q) Here **CHRISTIAN**, by a variety of arguments and examples taken from Scripture, confutes those of **MONEY LOVE**, and clearly shews the fallacy of his reasoning. There are many, whose eyes the god of this world hath blinded by his deceitful sophisms, and who make a profession of religion to promote their wordly interest.

2. The hypocritical pharisees, were also of this religion: long prayers were their pretence; but to get widows' houses was their intent, and greater damnation was from God their judgment; see *Luke* xx. 46, 47.

3. JUDAS, the devil, was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

4. SIMON the wizzard was of this religion too; for he would have had the HOLY GHOST, that he might have got money therewith; and his sentence from PETER's mouth was according, *Acts* viii. 19, 20, 21, 22.

5. Neither will it go out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as JUDAS designed the world in becoming religious, so surely did he also sell religion and his master for the same. To answer the question therefore affirmatively, as I perceive you have done; and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.

Then they stood staring one upon another, but had not wherewith to answer CHRISTIAN. HOPEFUL also approved of the soundness of CHRISTIAN's answer; so there

there was a great silence among them. Mr BY-ENDS and his company also staggered and kept behind, that CHRISTIAN and HOPEFUL might outgo them. Then said CHRISTIAN to his fellow; if these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then CHRISTIAN and HOPEFUL outwent them again, and went till they came at a delicate plain, called *Ease*, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the farther side of that plain was a little *hill* called *Lucre*, and in that *hill* a *silver mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground, being deceitful under them, broke, and they were slain: some also had been maimed there, and could not to their dying day, become their own men again (r).

The ease that Pilgrims have, is but little in this life.

Lucre hill a dangerous hill.

Then

(r) Nothing is more dangerous and ensnaring to the soul than worldly riches. How many, who have been enabled to stand unshaken against all the blasts of adversity, have visibly lost ground when the tide of prosperity has flowed in upon them. It is difficult to have riches, and not set our hearts upon them. And the word of God assures us that

Demas at the
hill Lucre.

He calls to
Christian
and Hopeful
to come to
him,

Hopeful
tempted to
go but
Christian
holds him
back,

Hos. iv. 18.

Then I saw in my dream, that a little off the road, over against the *silver mine*, stood DEMAS (gentleman like) to call passengers to come and see; who said to CHRISTIAN and his fellow, "Ho! turn aside hither, and I will shew you a thing."

CHR. What thing is so deserving, as to turn us out of the way?

DEMAS. Here is a *silver mine*, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves.

HOPE. Then said HOPEFUL, let us go and see.

CHR. Not I, said CHRISTIAN, I have heard of this place before now, and how many have there been slain; and besides, that treasure is a snare to those that seek it: for it hindereth them in their Pilgrimage (s).

Then CHRISTIAN called to DEMAS, saying, Is not the place dangerous? Hath it not hindered many in their Pilgrimage?

DEMAS. Not very dangerous, except to those that are careless; but withal, he blushed as he spake.

CHR.

the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

(s) A word spoken in season, how good is it? How much cause have we to be thankful if by the timely advice of a prudent and faithful friend, we have been retained from complying with an ensnaring temptation?

CHR. Then said CHRISTIAN to HOPEFUL, let us not stir a step, but still keep on our way.

HOPE. I will warrant you, when BYENDS comes up, if he hath the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundered to one but he dies there.

DEMAS. Then DEMAS called again, saying; "But will you not come over and see?"

CHR. Then CHRISTIAN roundly answering, saying, "DEMAS, thou art an enemy to the right ways of the Lord of this way; and hast been already condemned for thine own turning aside, by one of his Majesty's judges: and why seekest thou to bring us into the like condemnation? besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him."

DEMAS. Cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

CHR. Then said CHRISTIAN, what is thy name? Is it not the same by the which I have called thee?

DEMAS. Yes, my name is DEMAS, I am the son ABRAHAM.

2 Kings v.
20.
Matt. xxvi.
14, 15.
chap. xxvii.
1, 2, 3, 5, 6.

CHR. I know you; GEHAZI was your great grandfather, and JUDAS your father, and you have trod in their steps; it is but a devilish prank that thou useth: thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went on their way.

By-ends goes
over to
Demas.

By this time BY-ENDS and his companions were come again within sight, and they at the first beck went over to DEMAS. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang CHRISTIAN:

BY-ENDS and silver DEMAS both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these do
Take up in this world, and no farther go.

They see a
strange
monument.

Now I saw, that just on the other side of this plain, the Pilgrims came to a place where stood an old *monument*, hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a *woman* transformed into the shape of a pillar; here therefore they

they stood looking, and looking upon it, but could not for a time tell what they should make thereof: at last HOPEFUL espied written upon the head thereof, a writing in an unusual hand; but he being no scholar, called to CHRISTIAN (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of the letters together, he found the same to be this, *Remember Lot's wife*. So he read it to his fellow; after which they both concluded that that was the *Pillar of salt* into which Lot's wife was turned, for ^{Gen. xix. 26.} looking back with a *covetous heart*, when she was going from *Sodom* for safety (t). Which sudden and amazing sight gave them occasion for this discourse.

CHR. Ah, my brother! this is a seasonable sight; it came opportunely to us after the invitation which DEMAS gave us to come over to view the hill *Lucre*; and had we gone over, as he desired us, and as thou wast inclined to do, my brother, we had, for ought I know, been made like this

(t) The many monuments of the LORD'S vengeance on backsliders, and especially this of Lot's wife, who for looking behind her, contrary to the express command of JEHOVAH, was turned into a pillar of salt, are recorded in Scripture for our caution, that we might fear for ourselves and ever entertain a godly jealousy over our own hearts lest we falling into such sins, partake of the like punishments. LORD, put thy fear into our hearts, that we may be preserved from apostacy.

this woman, a spectacle for those that shall come after, to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference between her sin and mine (u)? She only *looked back*, and I had a desire to *go and see*: let grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

CHR. Let us take notice of what we see here, for our help for time to come: this woman escaped one judgment, for she fell not by the destruction of *Sodom*; yet she was destroyed by another; as we see, she is *turned into a pillar of salt*.

HOPE. True, and she may be to us both a caution and example; a caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution; So KORAH, DATHAN, and ABIRAM, with the *two hundred and fifty* men that perished in their sin, did also become a sign or example to beware. But above all, I muse at one thing, to wit, how DEMAS and his fellows can stand so confidently yonder to look for that treasure, which this woman, but

Numb. xxvi.
9, 10.

(u) That we have maintained our profession thus far, has not been owing to any wisdom, power, or goodness of our own, but to the grace of God. How often would our deceitful hearts have turned us aside, had not the Lord mercifully watched over us, and prevented us.

for *looking behind* her after, (for we read not that she *stept one foot out of the way*) was turned into a *pillar of salt*; especially since the judgment which overtook her did make her an example, within sight of where they are: for they cannot choose but see her, did they but lift up their eyes.

CHR. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of *Sodom*, that *they were sinners exceedingly*, be- Gen. xiii, cause they were sinners *before the LORD*; ^{13.} that is, in his eye-sight, and notwithstanding the kindneses that he had shewed them; for the land of *Sodom* was now *like the garden of Eden heretofore*. This there- Ver. 10, fore provoked him the more to jealousy, and made their plague as hot as the fire of the LORD out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples, that are set continually before them to caution them to the contrary, must be partakers of the severest judgments.

HOPE. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example? This ministereth occasion

to us to thank God, to fear before him, and alwas to remember Lot's wife.

A river.

Pfal. lxxv. 9.

Rev. xxii. 9.

Ezek. xlviii.

I saw then, that they went on their way to a pleasant river; which DAVID the king called *the river of God*: but JOHN, *The river of the water of life* (x). Now their way lay just upon the bank of this river: here therefore CHRISTIAN and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits: besides, on the banks of this river, on either side, were *green trees*, for all manner of fruit; and the leaves they

Trees by the river.

The fruit and leaves of the trees.

(x) The Pilgrims came here to a pleasant river, at which they took refreshing draughts to enliven their weary spirits. This river is the deep and boundless ocean of God's love; *The streams of this river, which make glad the city of our God*, are pardon, peace, safety, adoption, justification, sanctification, audience of prayer, blessing of all providences, and everlasting triumph in heaven. The channel, through which these streams flow, is the LORD JESUS CHRIST. Believers are blessed in him with all spiritual blessings, and the love of God, and all the fruits of it, are enjoyed in the fellowship of the Spirit. The children of God walking on the banks of this river, feed on the precious fruit of Gospel promises, where the enjoyment of present grace, and the prospect of future glory, fill their souls, as it were, with marrow and fatness. Here the weary find rest, the backsliding recovery, and the mourning consolation. These are the green pastures in which believers grow up as the calves of the stall, living by faith on unseen promises, and growing meet for glory.

they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by traveling. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept: for here they might *lie down safely*. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

A meadow
in which
they liedown
to sleep.
Psal. xxii.
Isa. xiv. 30.

Behold ye, how these crystal streams do glide,
To comfort Pilgrims, by the highway side.
The meadows green besides their fragrant smell,
Yield dainties for them: and he that can tell
What pleasant leaves, yea, fruit, these trees do
yield.

Will soon sell all, that he may buy this field.

So when they were disposed to go on,
(for they were not as yet at their journey's end) they eat and drank, and departed (y). Now

(y) The LORD affords his people seasons of refreshment by the way; but it behoves them to remember that they are not yet at their journey's end, nor out of the reach of danger. Indeed they have never more reason to be watchful than at such times; for Satan watches them, he grudges them their privileges. As a highwayman lets the poor pass unmolested but attacks those that have treasure about them, so Satan, when he sees Pilgrims filled with comfort, lies in wait to entice them into a by-path, that he may rob them.

THE PILGRIM'S PROGRESS.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted (z), at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels :

Numb. xxi.

4.

So the souls of the Pilgrims were much discouraged because of the way.

By-path-
meadow.

One temp-
tation makes
way for ano-
ther.

Wherefore still as they went on, they wished for a better way. Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow, is called *By-path-meadow*. Then said CHRISTIAN to his fellow, if this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the

(z) We have just now seen the Pilgrims on the mount of divine manifestations, favoured with peculiar tokens of God's love. But the scene begins to change, the river and the way parted for a time; this road was rough and troublesome, so that they begun to be discouraged. The comforts of the Gospel are intended not to take away the bitter cup, but to sweeten it; not to remove the difficulties which lie in our way, but to alleviate the weight of them. But alas! how ready are we, like the Pilgrims to shake off the painful but salutary *Cross*; to strike out ways of our own, instead of walking in the narrow way chalked out by infinite wisdom, but in the issue we shall always find reason to lament our folly. As a punishment of our sin, we are often permitted to fall into vain confidence and carnal security, than which there can be no greater enemies to Pilgrims.

the fence (a). It is according to my wish, said CHRISTIAN, here is the easiest going; come, good HOPEFUL, and let us go over.

HOPE. But how if this path should lead us out of the way?

CHR. That is not likely, said the other. Look, doth it not go along by the way-side? So HOPEFUL, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was VAIN-CONFIDENCE) so they called after him, and asked him, whither that way led? He said, to the celestial gate (b): look said CHRISTIAN, did not I tell you so? By this you may see we are right; so they followed, and he went before them. But behold, thenight came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

Strong Christians may lead weak ones out of the way.

See what it is too suddenly to fall in with strangers.

He therefore that went before (VAIN-CONFIDENCE by name) not seeing the way before him, fell into a deep pit, which was on purpose there made by the prince of

Isa. ix. 16, A pit to catch the vain-glorious in.

(a) The fift declensions from the path of duty are perhaps but small, but by little and little the path winds, and we may soon wander till we are unable of ourselves to return. He that despiseth small things shall fall by little and little.

(b) Sin first deceives, and then hardens, and vain confidence takes place of godly fear.

of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Reasoning
between
Christian
and Hope-
ful.

NOW CHRISTIAN and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said HOPEFUL, where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder and lighten in a most dreadful manner; and the waters rose again (c).

Then HOPEFUL groaned in himself, saying, "O, that I had kept on my way!"

CHR. Who would have thought that this path should have led us out of the way?

HOPE. I was afraid of it at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

Christian's
repentance
for leading
his brother
out of the
way.

CHR. Good brother, be not offended; I am sorry I have brought thee out of the way,

(c) If God intends finally to save us, he will not suffer us to continue long in ease and security, but will awaken us to a sense of our danger and folly in backsliding from him. Nothing less than the thunderings and lightnings of mount Sinai, will serve to rouse us from our spiritual slumbers; and the waters of inward troubles are suffered to rise high in the soul, that we may learn to know what an evil and bitter thing it is to forsake the LORD, the fountain of living waters, and be more vigilant for the time to come.

way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

HOPE. Be comforted, my brother, for I forgive thee; and believe too, that this shall be for our good.

CHR. I am glad I have met with a merciful brother: but we must not stand thus; let us try to go back again.

HOPE. But, good brother, let me go before.

CHR. No, if you please let me go first that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

HOPE. No, said HOPEFUL, you shall not go first; for your mind being troubled, may lead you out of the way again. Then for their encouragement, they heard the voice of one saying, *Let thine heart be towards the highway; even the way that thou wentest, turn again (d).* But by this time the

Jer. xxxi. 1.
They are in
danger of
drowning as
they go back,

(d) Whilst there are many paths that lead to hell, there is but one way that leads to eternal glory; and that way is CHRIST. It is called by the prophet ISAIAH the king's highway, and the way of holiness. How dangerous to leave this way, and what difficulty does the believer find to get into it again? His mind may be so darkened with the mists of temptation, and the floods of wrath may rise so high, that the poor soul may imagine that he will be eternally swallowed up by them. It is true that CHRIST will never totally or finally leave his people, but his quickening, strengthening, comforting presence may be withdrawn

the waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back, but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a little shelter, they sat down there till the day-break: but being weary, they fell asleep (e).

Now

drawn to such a degree, that they may go mourning a long time without the sun; nay by reason of their God-provoking sins the quarrel against them may be pursued even to the gates of hell, so that they may be made to cry out, *The arrows of the Almighty are within me, the poison thereof drinketh up my spirits.*

(e) The poor Pilgrims with their utmost skill were not able to get into the King's highway that night; but finding a little shelter, they reposed themselves under it, and fell asleep. Their great fault was that they stopt short of CHRIST, the true shelter. They run for refuge to the Law, and again fell asleep in the arms of carnal security. A troubled conscience, if only lulled asleep by Law duties, and not pacified by the blood of sprinkling, will, when awakened, speak in more dreadful accents then ever. These Pilgrims found it so by dear bought experience. They fell into the hands of Giant DESPAIR, who treated them so unmercifully, that one of them was ready to hearken to his suggestions of self-murder. All this despair and trouble which befel the Pilgrims, might have been

Now there was, not far from the place where they lay, a castle, called *Doubting-castle*, the owner whereof was Giant DESPAIR, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught CHRISTIAN and HOPEFUL asleep in the grounds: then with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were Pilgrims, and that they had lost their way. Then said the Giant, you have this night trespassed on me by trampling and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them in his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men: here then they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were therefore here in evil

They sleep
in the
grounds of
Giant Des-
pair.

He finds
them in his
grounds, and
carries them
to Doubting-
castle.

The griev-
ousness of
their im-
prisonment.
Psal. lxxxviii.
16.

been prevented, if, after the commission of their fault, they had immediately fled to CHRIST, and not betaken themselves to a false refuge. May the LORD teach us this lesson more perfectly, that when overtaken with sin, we may instantly fly to the purifying fountain of CHRIST'S blood, and ever remember our advocate with the FATHER, who is the alone propitiation for sin.

evil case, and were far from friends and acquaintance. Now in this place CHRISTIAN had double sorrow, because it was through his unadvised haste that they were brought into this distress.

The Pilgrims, now to gratify the flesh,
Will seek its ease; but, O! how they afresh
Do hereby plunge themselves new griefs into!
Who seek to please the flesh, themselves undo,

Now Giant DESPAIR had a wife, and her name was DIFFIDENCE: so when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also, what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound? and he told her. Then she counselled him, that when he arose in the morning he should beat them without mercy: so when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste: then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or turn them upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under

On Thursday
Giant
Despair beats
his prisoners.

under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations.

The next night she talked with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves: so when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: for why, said he, should you choose life, seeing it is attended with so much bitterness? but they desired him to let them go; with which he looked ugly upon them, and rushing to them had doubtless made an end of them himself (f), but that he fell into one of his fits, (for he sometimes in sun-shiny weather fell into fits) and lost for a time the use of his hand: wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best

On Friday
Giant Des-
pair counsels
them to kill
themselves.

The Giant
sometimes
has fits.

(f) The children of God, though much harassed at times with desponding thoughts, and distrustful fears; yet are not totally abandoned to the dominion of them. A ray from the Sun of righteousness shines into the midnight darkness, and diffuses a gleam of hope. This state of mind is allegorically described by the Giant's falling into fits.

best to take his counsel or no; and thus they began to discourse:

Christian
begins to
despair.

Job vii. 5.

CHR. Brother, said CHRISTIAN, what shall we do? The life that we now live is miserable; for my part, I know not whether it is best to live thus or die out of hand. *My soul chooseth strangling rather than life,* and the grave is more easy for me than this dungeon! shall be ruled by the Giant?

Hopeful
comforts
him,

HOPE. Indeed our present condition is dreadful, and death would be far more welcome to me, than thus for ever to abide: but let us consider, the LORD of the country to which we are going, hath said, *Thou shalt do no murder*; no, not to another man's person; much more then are we forbidden to take his counsel, to kill ourselves. Besides, he that kills another, can but commit murder upon his body: but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell; whither for certain the murderers go (g). *For no murderer hath eternal life, &c.* And let us consider again, that all the law is not in the hand of Giant DESPAIR:
others,

(g) The love of God is the noblest motive to influence us to duty, and to keep us from sin; but when this is at a low ebb, the fear of threatened punishment is of great use to restrain us from the commission of sin, though it is not so filial and generous as the principle of love.

others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hands. Who knows, but that God, who made the world, may cause that Giant DESPAIR may die, or that at some time or other he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure a while, the time may come that may give us a happy release: but let us not be our own murderers. With these words HOPEFUL at present did moderate the mind of his brother; so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards evening the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there he found them *alive*; and truly alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it

K should

should be worse with them than if they had never been born.

At this they trembled greatly, and I think that CHRISTIAN fell into a swoon; but coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best take it or no. Now CHRISTIAN again seemed to be for doing it, but HOPEFUL made his second reply as followeth.

Christian
still dejected.

Hopeful
comforts
him again,
by calling
former
things to re-
membrance.

HOPE. My brother, said he, rememberest thou not, how valiant thou hast been heretofore? APOLLYON (*b*) could not crush thee, nor could all that thou didst hear, or see, or feel in the valley of *the shadow of death*; what hardships, terrors, and amazement hast thou already gone through? and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than

(*b*) We should treasure up past experiences, and the remembrance of these should encourage us to trust still on the LORD in every emergency. He hath said, *I will never leave thee nor forsake thee*; and hath not the past evidenced the truth of the promise, and will he not fulfill it even unto the end? Surely he will. The Psalmist frequently had occasion to recur to his past experiences when he was brought into trials and difficulties. Psalm xlii. 6. *O my God, says he, my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar, where, most probably, he had obtained some wonderful deliverance.* HOPEFUL therefore reminds CHRISTIAN of the victory he had obtained over APOLLYON, and of his courage at *Vanity-fair*, and proposes them as grounds of encouragement to his fainting mind.

than thou art; also this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at *Vanity-fair*, and wast neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us (at least to avoid the shame that becomes not a Christian to be found in) bear up with patience as well as we can.

Now night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied; They are sturdy rogues, they choose rather to bear all hardships, than to make away with themselves. Then said she; take them into the Castle-yard tomorrow, and shew them the *bones* and *sculls* of those that thou hast already dispatched, and make them believe ere a week comes to an end, thou wilt also tear them in pieces, as thou hast done their fellows before them (i).

So when the morning was come, the Giant goes to them again, and takes them

K 2

into

(i) The apostacies, and fearful ends of many, who after having made profession for a time, have been overcome by sin and the world; are awfully discouraging to a backsliding, deserted, guilty believer, when his conscience recovers its feeling, and Satan is permitted to assault him violently.

THE PILGRIM'S PROGRESS.

On Saturday
the Giant
threatened
that shortly
he would
pull them in
pieces.

into the Castle-yard, and shews them as his wife had bidden him: these, said he, were Pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so within ten days I will do you; Go, get you down to your den again; and with that he beat them all the way thither. They lay therefore all day on Saturday in lamentable case, as before. Now, when night was come, and when Mrs DIFFIDENCE and her husband the Giant were got to bed, they began to renew their discourse of their prisoners; and withal, the old Giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied; I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the Giant; I will therefore search them in the morning.

Well on Saturday about midnight they began to pray, and continued in prayer till almost break of day (k).

Now,

(k) Now they begin to pray, this was a token that deliverance was near at hand. When God intends any mercy to his people, he stirs up their minds to set a becoming value upon it, and earnestly to seek it; so that when the blessing is bestowed, it is not on account of their prayers, but for the sake of the promise.

THE PILGRIM'S PROGRESS.

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Now, a little before it was day, good CHRISTIAN, as one half amazed, brake out in this passionate speech; What a fool (quoth he) am I, thus to lie in a stinking dungeon, when I may as well walk at liberty? I have a key in my bosom, called *Promise*, that will, I am persuaded, open any lock in *Doubting-castle*. Then said HOPEFUL, that is good news, good brother, pluck it out of thy bosom and try (*l*).

A key in Christian's bosom, called Promise, opens any lock in Doubting-castle.

Then CHRISTIAN pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and CHRISTIAN and HOPEFUL both came out. Then he went to the outward door that leads into the Castle-yard, and with his key opened that door also. After he went to the iron gate, for that must be open too, but that lock went very hard, yet the key did open it (*m*). Then they thrust open the door to make their escape with speed, but that gate as it opened made such a creaking, that it waked Giant DESPAIR, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he

K 3

could

(*l*) The free promise of salvation in CHRIST is the only key that can enter into the intricate wards of unbelief and despair. Faith is the hand that takes the key of the promise, turns it about in the lock, and opens the door for the fettered prisoner to escape.

(*m*) There was no fault in the key (the promise) but in the hand (viz. faith) that turned it about.

THE PILGRIM'S PROGRESS.

could by no means go after them. Then they went on, and came to the king's highway, and so were safe, because they were out of his jurisdiction.

A pillar
erected by
Christian and
his fellow,

Now, when they were gone over the stile, they began to contrive with themselves, what they should do at that stile, to prevent those that should come after from falling into the hand of Giant DESPAIR. So they consented to erect there a pillar, and to engrave upon the stile thereof this sentence; "Over this stile is the way to *Doubting-castle*, which is kept by Giant DESPAIR, who despiseth the King of the celestial country, and seeks to destroy his holy Pilgrims⁽ⁿ⁾." Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows:

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground;
And let them that come after have a care,
Least they for trespassing, his prisoners are,
Whose castle's Doubting, and whose name's
DESPAIR.

(n) The falls and recoveries of some believers are made useful for the caution and encouragement of others. Their falls teach us, not to be high minded, but fear; the mercy by which they have been healed and restored, confirms to us the promise, that there is forgiveness with God, and invite us to draw near to him, to confess our sins, and to plead for pardon. Thus the cases of DAVID and PETER stand in scripture for general use, as patterns of the deceitfulness of sin, and the goodness of God.

They went then till they came to the *Delectable-mountains*; which mountains belong to the LORD of that hill, of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards (o). Now there was on the tops of those mountains, shepherds feeding their flocks, and they stood by the highway side.

The Delectable-mountains.

They are refreshed in the mountains.

(o) *Weeping may endure for a night, but joy cometh in the morning.* The poor Pilgrims having made their escape from *Doubting-castle*, are brought to the *Delectable-mountains*, where they are fed with the precious fruit of Gospel promises. The children of God have meat to eat that the world knoweth not of. They cannot comprehend how the soul can live upon unseen promises, and be satisfied with a happiness only in prospect. But the true sheep find this the most delightful feeding; one promise by faith applied to the soul, yields the most solid nourishment. And as they are thus fed in green pastures, so they are led forth to the still waters, to the pool of ordinances where, in the use of the appointed means, living streams flow down upon their thirsty souls from that spiritual rock that follows them, and that rock is CHRIST. CHRIST is their all in all. He is their Shepherd; he is their meat and drink, *For his flesh is meat indeed, and his blood is drink indeed*; and graciously invites, *If any man thirst, let him come to me, and drink.* Here the faint, weary, thirsty sheep come, and drinking deep at those salutary streams, and washing away their daily contracted filthiness in this purifying fountain, their decayed strength is restored to them.

THE PILGRIM'S PROGRESS.

Talk with
the Shep-
herds.

side (*p*). The Pilgrims therefore went to them and leaning upon their staffs (as is common with weary Pilgrims, when they stand to talk with any by the way) they asked, "Whose Delectable-mountains are these? and whose be the sheep that feed upon them?"

Mountains delectable they now ascend,
Where shepherds be, which to them do commend
Alluring things, and things that cautions are:
Pilgrims are steady, kept by faith and fear.

Shep. These mountains are EMANUEL'S land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them (*q*).

CHR. Is this the way to the celestial city?

Shep. You are just in the way.

CHR. How far is it thither?

Shep. Too far for any, but those that shall get thither indeed.

CHR. Is the way safe or dangerous?

Shep.

(*p*) Though CHRIST is the chief Shepherd, the Shepherd by way of eminence; yet he appoints under shepherds to feed his flock with the pure word of his grace.

(*q*) As MOSES, from the top of Pisgah, got a view of the goodly land; so believers, in the use of appointed means, sometimes get a view by faith of the king in his beauty. *I am, saith CHRIST, the good Shepherd, the good Shepherd giveth his life for the sheep.* As they are so dearly purchased, he will not, cannot suffer them to perish, but will give unto them eternal life, the seal and earnest of which they are made partakers of here below.

Shep. Safe for those for whom it is to be safe, *but transgressors shall fall therein* (r).

Hof. xiv. 9.

CHR. Is there in this place any relief for Pilgrims, that are weary and faint in the way?

Shep. The lord of these mountains hath given us a charge *not to be forgetful to entertain strangers*, therefore the good of the place is before you.

Heb. xiii.

1, 2.

I saw also in my dream, that when the Shepherds perceived they were wayfaring men, they also put questions to them (to which they made answer as in other places) as, whence came you? and how got you into the way? and by what means have you so persevered therein? For, but few of them that began to come hither, do shew their face on these mountains (s).

K 5

But

(r) How then is it said, *The righteous scarcely shall be saved*? doth not this imply a possibility of a believer's falling short of heaven? By no means. This is to be understood of the extreme difficulties, troubles, sufferings, and apparent dangers, through which the righteous are to pass in their way to heaven, and not of any real hazard as to the event, with respect to the purpose, promise, and power of God for accomplishing it.

(s) The *Delectable-mountains* may in one view represent a church-state under the care of faithful ministers; in another, a state of advanced, and confirmed experience in the ways of God; when the soul is in good measure taught to live above the world, and enabled by faith to look within the veil, and behold the things that are to a mortal eye invisible, but few comparatively, of those who appear at one time or other under serious impressions attain to this.

THE PILGRIM'S PROGRESS.

The Shep-
herds wel-
come them.
The names
of the Shep-
herds.

But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, "Welcome to the delectable mountains."

The Shepherds, I say, whose names were KNOWLEDGE, EXPERIENCE, WATCHFUL, and SINCERE (*t*), took them by the hand, and had them on their tents, and and made them partake of that which was ready at present. They said, moreover, we would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of the delectable mountains. Then they told them, that they were content to stay; so they went to their rest that night, because it was very late.

They are
shewn won-
ders.

The moun-
tain of
Error.

Then I saw in my dream, that in the morning the Shepherds called up CHRISTIAN and HOPEFUL to walk with them upon the mountains: so they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, "Shall we shew these Pilgrims some wonders?" So when they had concluded to do it, they had them first to the top of an hill called *Error*, which was very steep on the farthest side,

(*t*) The names of the Shepherds point out the principal characters of a true minister of CHRIST. One who has knowledge of the Gospel doctrines; experience of their power, and who is watchful over the people committed to his charge, and faithful in delivering to them that which he has received from the LORD.

side, and bid them look down to the bottom. So CHRISTIAN and HOPEFUL looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said CHRISTIAN, what meaneth this? The Shepherds answered, have you not heard of them that were made to err, by hearkening to HYMENEUS and PHILETUS, as concerning the faith of the resurrection of the body? They answered, Yes. Then said the Shepherds, those that you see dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near to the brink of this mountain (u).

Then I saw that they had them to the top of another mountain, and the name of this is *Caution*, and bid them look afar off (x): which when they did, they per-

Mount Caution.

(u) All errors are hurtful, some dangerous, some destructive; the last sort of errors are what the Author has in view in this place, for he is describing the state of apostates who fall and perish finally.

(x) Mr BUNYAN speaks here in conformity to the Scripture, which abounds in frequent admonitions, cautions, &c. Far from proving the total apostacy of true believers, these cautions are proper on two accounts, to awaken from carnal security, hypocrites, and self-deceivers, intermingled with, though not true members of the church; and to promote the holiness, and secure the perseverance of real Christians. An event may be absolutely certain, and yet to bring it about, a particular

means

ceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said CHRISTIAN, what means this?

The Shepherds then answered, Did you not see a little below these mountains a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to *Doubting castle*, which is kept by Giant DESPAIR, and these men (pointing to them among the tombs) came once on Pilgrimage, as you do now, even till they came to that same stile (y). And because the right way

means may be absolutely necessary; PAUL had assured those in the ship with him, that *there should be no loss of any man's life amongst them*, Acts xxvii. 22—25. And yet *When the shipmen were about to flee from the ship, he says to the Centurion and to the soldiers, except these abide in the ship ye cannot be saved*, ver. 31. In like manner, though CHRIST gives to his sheep eternal life, and they shall never perish, yet diligence and watchfulness are necessary, as means, of their preservation; and in this view of things Mr BUNYAN is to be understood, when he seems to speak in this conditional way.

(y) To see, or hear of others who have been ruined by the same temptation and evils, by which we have been entangled, though mercifully delivered by grace, may well make our tears gush out, and our hearts melt. Many believers meet with

way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant DESPAIR, and cast into *Doubting-castle*; where, after they had been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day; that the saying of the wise man might be fulfilled, *He* Prov. xxi. *that wandereth out of the way of understanding, shall remain in the congregation of the dead.* Then CHRISTIAN and HOPEFUL, looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place in a bottom, where was a door in the side of an hill, and they opened the door, and bid them look in: they looked in therefore, and saw that within it was very dark and smoaky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said CHRISTIAN, What means this? The Shepherds A by-way to hell. told them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birth right with ESAU; such as sell their master, with JUDAS; such as blaspheme

cases, which remind them of their past sins and dangers, though perhaps there are reasons why they cannot mention the resemblance to others.

THE PILGRIM'S PROGRESS.

blaspheme the Gospel, with ALEXANDER; and that lie and dissemble with ANANIAS and SAPPHIRA his wife.

Then said HOPEFUL to the Shepherds, "I perceive that these had on them, even every one, a shew of Pilgrimage, as we have now, had they not?"

Shep. Yes, and held it a long time too.

HOPE. How far might they go on Pilgrimage in their days, since they notwithstanding were thus miserably cast away (z).

Shep. Some farther, and some not so far as these mountains.

Then said the Pilgrims one to another, "We have need to cry to the strong for strength."

Shep. Ay, and you will have need to use it, when you have it, too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another, let us here shew the Pilgrims the gates to the celestial city, if they have skill to look through our perspective glafs (a). The

The Shepherds perspective glafs.

(z) Hypocrites may for a time wear the garb of religion, and seem to belong to CHRIST in the eyes of the world. Some may go on for a considerable time before a discovery be made of their hypocrisy; nay it is probable that some may retain a specious appearance to the last. Witness the five foolish virgins.

(a) Faith takes up the glafs of the promise, and looks beyond death to the land that is afar off.

Strong

Pilgrims then lovingly accepted the motion: so they had them to the top of an high hill, called *Clear*, and gave them the glass to look.

The hill
Clear.

Then they tried to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment, they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away and sang:

The fruits of
servile fear.

Thus by the Shepherds secrets are reveal'd,
Which from all other men are kept conceal'd:
Come to the Shepherds then, if you would see
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them "A note of the way." Another of them bid them "Beware of the flatterer." The third bid them "Take heed that they slept not upon the enchanted ground." And the fourth bid them "God speed." So I awoke from my dream.

A twofold
caution.

And

Strong faith gets clear discoveries, and rejoices in hope of the glory of God; while weak faith, with a trembling hand, laying hold of the promise, sees heavenly objects more confusedly and obscurely. This is true in general, but it does not appear that their faith was weak at this time so as to occasion a trembling hand, rather their reflection on the dreadful doom of hypocrites had this affect upon them.

THE PILGRIM'S PROGRESS.

The country
of Conceit,
out of which
came Igno-
rance.

And I slept and dreamed again, and saw the same two Pilgrims going down the mountains along the highway towards the city. Now a little below these mountains on the left hand lieth the country of *Conceit*; from which country there comes into the way in which the Pilgrims walked, a little crooked lane. Here therefore, they met with a very brisk lad, that came out of that country; and his name was *IGNORANCE*. So *CHRISTIAN* asked him, "From what parts he came, and whither he was going."

Christian
and Igno-
rance have
some talk
together.

IGNOR. Sir, I was born in the country that lieth off there, a little on the left hand, and am going to the celestial city.

CHR. But how do you thing to get in at the gate? for you may find some difficulty there (*b*).

IGNOR. As other good people do, said he.

CHR. But what have you to shew at that gate, that the gate should be opened to you?

The grounds
of Igno-
rance's hope.

IGNOR. I know my *LORD*'s will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms,

(*b*) In the character of *IGNORANCE* you have an exact description of our decent moralists, who expect heaven as the reward of their good works. But such are ignorant of their utter impotency to all good, and of the necessity of conversion to God through faith in *CHRIST*, without which all their good works are unprofitable. These are the greatest enemies to true faith.

alms, and have left my country for whither I am going.

CHR. But thou camest not in at the wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou shalt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

IGNOR. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts do so much as know the way to it, nor need they matter whether they did or no, since we have, as you see, a fine pleasant green lane, that comes down from our country, the next way into it.

He telleth every one he is but a fool.

When CHRISTIAN saw that the man was wise in his own conceit, he said to HOPEFUL whisperingly, *There is more hope of a fool than of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom failed him, and he saith to every one, that he is a fool.* What, shall we talk farther with him, or out-go him at present, and so leave him to think of what he heard

Prov. xxvi. 12.

Eccles. x. 3. How to carry it to a fool.

heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said HOPEFUL:

Let IGNORANCE a little while now muse
On what is said, and let him now refuse
Good counsel to embrace, least he remain
Still ignorant of what's the chiefest gain.
God saith, "Those that no understanding have,
"(Although he made them) them he will not save."

HOPE. He farther added, It is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, "Even as he is able to bear it."

Matt. xii.

46.

Prov. v. 22.

So they went both on, and IGNORANCE he came after. Now, when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill: now good CHRISTIAN began to tremble, and so did HOPEFUL his companion: yet as the devils led away the man, CHRISTIAN looked to see if he knew him; and he thought it might be one TURN-AWAY that dwelt in the town of *Apostasy* (c). But he did not perfectly see his face;

The destruction of one
Turn-away.

(c) Awful is the state of the apostate from the ways of God; his guilt and condemnation are more aggravated, his spirit is more hardened, his outward conduct

face; for he did hang his head like a thief that is found. But being gone past, HOPEFUL looked after him, and espied on his back a paper, with this inscription, "Wanton professor, and damnable apostate."

Then said CHRISTIAN to his fellow, now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man

Christian
telleth his
companion a
story of
Little-faith.

was LITTLE-FAITH, but a good man, and he dwelt in the town of *Sincere*. The thing was this: at the entering in at this passage, there comes down from *Broad-way-gate* a lane called, *Dead-man's-lane*; so called, because of the murders that are commonly done there: and this LITTLE-

Broad-way-
gate.
Dead man's
lane.

FAITH going on Pilgrimage, as we do now, chanced to sit down there and slept: now there happened at that time to come down the lane from *Broad-way-gate* three sturdy rogues, and their names were FAINT-HEART, MISTRUST, and GUILT, three brothers; and they espying LITTLE-FAITH, where he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey. So they came up all

conduct for the most part, more abandoned, then if he had never known the ways of righteousness. He has crucified the Son of God afresh, put him to open shame and done despite to the spirit of grace. He is given up to a reprobate mind, and to the power of Satan, and goes on from bad to worse till he falls into the hands of the living God.

Little-faith
robbed by
Faint heart,
Mistrust, and
Guilt.

They get
away his sil-
ver and
knock him
down.

all to him, and with threatening language bid him stand. At this **LITTLE-FAITH** looked as white as a clout, and had neither power to fight nor fly. Then said **FAINT-HEART**, deliver thy purse; but he making no haste to do it, (for he was loth to lose his money) **MISTRUST** ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver (d). Then he cried out, "Thieves! thieves!" with that **GUILT**, with a great club that was in his hand, struck **LITTLE-FAITH** on the head, and with that brow felled him flat to the ground; where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one **GREAT-GRACE**, that dwells in the city of *Good Confidence*, they betook themselves to their heels, and left this good man to shift for himself. Now after a while **LITTLE-FAITH** came to himself, and getting up, made a shift to scrabble on his way. This was the story.

HOPE. But did they take from him all that ever he had?

Little-faith
lost not his
best things.

CHR. No: the place where his jewels were, they never ransacked; so those he kept

(d) **LITTLE-FAITH** was robbed of his silver, his sensible comforts, and almost deprived of all spiritual life and comfort; and would totally have been deprived of it if **GREAT-GRACE** had not stepped in to his relief.

kept still. But, as I was told, the good man was much afflicted for his loss; for the thieves got most of his spending-money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end; nay, (if I was not misinformed) he was forced to beg as he went, to keep himself alive, for his jewels he might not sell. But beg and do what he could, "He went (as we say) with "many a hungry belly," the most part of the rest of the way.

1 Pet. iv. 18.

Little-faith forced to beg to his journey's end.

HOPE. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the celestial gate?

CHR. It is a wonder; but they got not that; though they missed it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing, so it was more by good providence than by his endeavour, that they missed of that good thing (e).

He kept not his best things by his own cunning
2 Tim. i. 14.
2 Pet. i. 9.

HOPE.

(e) LITTLE-FAITH, though with great difficulty, got safe to heaven at last. He lost not his best things, his jewels and certificate were safe; his life was hid with CHRIST in GOD, and he was made partaker of a divine nature; and the reason why he lost not all, was not owing to any wisdom or policy of his own, but to the promise and power of GOD engaged to keep the believer from final perdition.

HOPE. But it must needs be a comfort to him, that they got not his jewels from him.

CHR. It might have been great comfort to him, had he used it as he should: but they that told me the story, said, that he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away his money: indeed he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

He is pitied
by both.

HOPE. Alas, poor man! thus could not but be a great grief to him!

CHR. Grief! ay a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart: I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints: telling also to all that overtook him, or or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life.

HOPE. But it is a wonder that his necessity did not put him upon selling or pawning

pawning some of his jewels, that he might have wherewithal to relieve himself in his journey?

CHR. Thou talkest like one upon whose head is the shell to this very day: for what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the celestial city, he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worse to him than the appearance and villainy of ten thousand thieves (f).

Christian
snubs his fel-
low for un-
advised
speaking.

HOPE. Why art thou so tart, my brother? ESAU sold his birthright, and that for a mess of pottage, and that birth right was his greatest jewel; and if he, why might not LITTLE-FAITH do so too?

Heb. xii. 26.

CHR. ESAU did sell his birth right indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt ESAU and LITTLE-FAITH, and also betwixt their estates.

Discourse
about Esau
and Little-
faith.

(f) These jewels must signify faith in the righteousness of CHRIST, and the new birth. The former gives us a title to the heavenly inheritance; the latter makes us meet for enjoyment of it. And without these no adult person can hope to enter into the kingdom of heaven.

Comparison
between the
two states
of the
pilgrims.

Esau was
ruled by his
lusts,
Gen. xxv.
32.

estates. ESAU's birth right was typical, but LITTLE-FAITH's jewels were not so. ESAU's belly was his god, but LITTLE-FAITH's belly was not so. ESAU's want lay in his fleshly appetite, LITTLE-FAITH's did not so: besides ESAU could see no farther than to the fulfilling of his lusts: *For I am at the point to die*, said he, *and what good will this birth right do me?* But LITTLE-FAITH, though it was his lot to have but a little faith, was by his little faith kept from such extravagancies, and made to see and prize his jewels more, than to sell them as ESAU did his birth right. You read not any where that ESAU had *faith*, no not so much as a *little*; therefore no marvel, if where the flesh only bears sway, (as it will in that man where no faith is to resist) if he sells his birth right, and his soul and all, and that to the devil of hell: for it is with such as it is with the ass, *who in her occasions cannot be turned away*. When their minds are set upon their lusts, they will have them, whatever they cost; but LITTLE-FAITH was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual and from above; therefore to what end should he that is of such a temper sell his jewels, (had there been any that would have brought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion like the

Esau never
had faith.

Jer. ii. 24.

Little-faith
could not
live upon
Esau's pot-
tage.

Comparison
between the
turtle-dove
and the crow.

the crow (g)? though faithless ones can for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so, here therefore, my brother, is thy mistake.

HOPE. I acknowledge it; but yet your severe reflection had almost made me angry.

CHR. What, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPE. But, CHRISTIAN, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not LITTLE-FAITH pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

CHR. That they are cowards many have said, but few have found it so in the time

Hopeful
swaggers.

No great
heart for
Gon where
there is but
little faith.

L
(g) The force of PETER's question is felt by every truly awakned soul, LORD to whom shall we go? There is none but JESUS, from whom they can expect either pardon, peace or happiness. This sense of their own need, of his suitableness, and the insufficiency of every thing else, keeps them waiting on, notwithstanding all discouragement.

We have
more courage
when out
than when
we are in.

of trial. As for a great heart, LITTLE-FAITH had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

Psal. viii. 5.
Christian
tells his own
experience in
this case.

But consider again, they are but journey-men thieves, they serve under the king of the bottomless pit; who, if need be, will come in to their aid himself, and his voice is *as the roaring of a lion*. I myself have been engaged as this LITTLE-FAITH was, and I found it a terrible thing. These three villains set upon me, and I beginning like a christian to resist, they gave but a call, and in came their master; "I would, as the saying is, have given my life for a penny;" but that, as GOD would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnesssed, I found it hard work to quit myself like a man; no man can tell what in that combat may attend us, but he that hath been in the battle himself.

HOPE. Well, but they ran, you see, when they did but suppose that one GREAT-GRACE was in the way.

CHR. True, they have often fled, both they and their master, when GREAT-GRACE hath but appeared and no marvel, for he is the *King's Champion*: but I tro, you will

put some difference betwixt **LITTLE-FAITH** The King's champion. and the *King's Champion*. All the king's subjects are not his champions, nor can they, when tried, do such feats of war as he. Is it meet to think, that a little child should handle **GOLIATH** as **DAVID** did? or that there should be the strength of an ox in a wren? Some are strong, some are weak! some have great faith, some little; this man was one of the weak, and therefore he went to the wall.

HOPE. I would it had been **GREAT-GRACE** for their sakes.

CHR. If it had been he, he might have had his hands full: for I must tell you, that though **GREAT-GRACE** is excellent good at his weapons, and has, and can, so long as he keeps them at the sword's point, do well enough with them, yet if they get within him, even **FAINT-HEART**, **MIS-TRUST**, or the other, it will go hard, but they will throw up his heels. And when a man is down, you know, what can he do?

Who so looks well upon **GREAT-GRACE**'s face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat) "We despaired even of life." how did these sturdy rogues and their fellows make **DAVID** groan, mourn, and roar? Yea, **HAMAN** and **HEZEKIAH** too, though champions in their days, were for-

THE PILGRIM'S PROGRESS.

ced to bestir them when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. PETER, upon a time, would go try what he could do; but though some do say of him, that he is "the prince of the apostles," they handled him so, that they made him at last afraid of a sorry girl.

Job xli. 26.
Leviathan's
sturdiness.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: and of him it is said, *The sword of him that layeth at him cannot hold; the spear, the dart, nor the bar-bergeon. He esteemeth iron as straw, and brass as rotten wood. The arrows cannot make him fly, sling-stones are turned, with him, into stubble: darts are counted as stubble; he laugh-eth at the shaking of a spear.* What can a man do in this case? It is true, if a man could at every turn have JOB's horse, and had skill and courage to ride him, he might do notable things. *For his neck is clothed with thunder; he will not be afraid of the grasshopper; the glory of his nostrils is terrible; he paweth in the valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swallow-eth the ground with fierceness and rage, nei-ther believeth he that it is the sound of the trumpet. He saith among the trumpets, ha, ha;*

Job xxxiii.
19.
The excel-
lent mettle
that is in
Job's horse.

ba; and he smelleth the battle afar off, the thundering of the captains and the shoutings.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our manhood, for such commonly come by the worst when tried (*b*). Witness PETER, of whom I made mention before; he would swagger, ay, he would; he would as his vain mind prompted him to say, do better, "And stand more for his master than all men;" but, who so foiled and run down by these villains as he?

When therefore we hear that such robberies are done on the king's highway, two things become us to do: first, to go out harneſſed, and to be ſure to take a ſhield with us; for it was for want of that, that he that laid ſo luſtily at LEVIATHAN could not make him yield; and indeed, if that be wanting, he fears us not at all. Therefore, he that had ſkill hath ſaid,

L 3

Above

(*b*) The falls of our fellow christians ſhould not puff us up with pride, or cauſe us to imagine that we ſhould have acted better, had we been in their caſe. Theſe thoughts proceed from ignorance of our own weakneſs, and generally are fore-runners of our fall; nay we are fallen already when ſuch ſelf-conceited imaginations are ſuffered to dwell in our minds. The falls of others, by ſhewing us what the beſt are when left to themſelves, ſhould deeply humble us, cauſe us to fear for ourſelves, and to ſeek more diligently to CHRIST for the ſtrengthening influences of his Spirit.

Ephes. vi.
16.

Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

It is good to
have a con-
voy.

Exod. xxxiii.

15.

Psal. iii. 5,

6, 7, 8.

and xxvii. 1,

2, 3.

Isa. x. 4.

It is good also that we desire of the king a convoy, yea, that he will go with us himself. This made DAVID rejoice when in the valley of *the shadow of death*; and MOSES was rather for dying where he stood, than to go one step without his God. O, my brother, if He will but go along with us, what need we be *afraid of ten thousands that shall set themselves against us*? But without him, *The proud helpers fall under the slain.*

I, for my part, have been in the fray before now; and though (though the goodness of Him that is best) I am, as you see, alive, yet cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not gone beyond all danger. However, since *the lion and the bear* have not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistine*.

Then sang CHRISTIAN:

POOR LITTLE-FAITH has been among the thieves!
Was robb'd!—remember this, who so believes,
And get more faith; then shall you victors be
Over ten thousand, else scarce over three.

A way and a
way.

So they when on, and IGNORANCE followed. They went then till they came at a place where they saw a way put itself in-

to *their way* (i), and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, they were going to the celestial city, but knew not which of these ways to take. Follow me said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it; yet they followed him. But, by and by, before they were aware, he led them both within the compass of a net, in which they were both so intangled, that they knew not

The flatterer
finds them.

Christian and
his fellow
deluded.

They are ta-
ken in a net.

(i) *There is a way, saith SOLOMON, Which seemeth right unto man, but the end thereof is death.* This is remarkably verified in the present day. What dangerous doctrines are broached under the most plausible appearance of piety? What antinomial practices are allowed by many professors? We need not wonder at such strange perverseness; when the Law and testimony are not daily consulted. For want of attending to the note of directions about the way (that is, the word of God) the poor Pilgrims were deceived by this false apostle, and led into the snare.

THE PILGRIM'S PROGRESS.

not what to do (*k*); and with that "The
 "white robe fell off the black man's
 "back:" then they saw where they were.
 Wherefore there they lay crying for some
 time, for they could not get themselves
 out.

They bewail
 their condi-
 tion.

Prov. xix.
 5.

CHR. Then said CHRISTIAN to his fel-
 low, Now do I see myself in an error. Did
 not the Shepherds bid us beware of the
 flatterer? As is the saying of the wise man,
*so we have found it this day: A man that
 flattereth his neighbour, spreadeth a net for
 his feet.*

Psal. xvii.
 4.

A shining
 one comes
 to them
 with a whip
 in his hand.

HOPE. They also gave us a note of di-
 rections about the way, for our more
 certain finding thereof; but therein we
 have also forgotten to read, and have not
 kept ourselves from *the paths of the destroy-*
er. Here DAVID was wiser than we; for,
*saith he, Concerning the works of men, by the
 word of thy lips, I have kept me from the
 paths of the destroyer.* Thus they lay be-
 wailing themselves in the net. At last
 they espied a *shining one* coming towards
 them with a whip of small cord in his
 hand. When he was come to the place
 where they were, he asked them, Whence
 they

(*k*) Beware of the flatterer; beware of self, be-
 ware of the praise of men; beware of all doctrines
 which are favourable to the good opinion we are
 too ready to form of our own wisdom, strength and
 attainments. While we preserve a sense of our
 dependance upon the LORD, and keep our eye
 upon his word we are safe, but not a moment
 longer.

they came, and what they did there? they told him, That they were poor Pilgrims going to *Zion*, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is the *Flatterer*, a false apostle, that hath transformed himself into an angel of light. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds upon the delectable mountains. He asked them then, If they had not a note of directions for the way? They answered, Yes. But, did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, They *forgot* (1). He asked moreover, If the Shepherds did not bid them beware of the flatterer? They answered, Yes. But we did not imagine, said they, that this fine-spoken man had been he.

Prov. xxix.

5. Dan. xi. 3.

2 Cor. xi.

13, 14.

They are examined, and convicted of forgetfulness.

Deceivers fine spoken.

Rom. vi. 18.

Deut. xxv.

2.

2 Chron. vi.

26, 27.

Lev. iii. 19.]

L 5

Then

(1) The LORD's people have nothing to plead in excuse for their forsaking his good way, and getting into the snare; he has not been wanting to them; he has given them directions and warnings in abundance; they have a note of the way, in which they are apprized of every turning; but they are inattentive and forgetful, and therefore often bring themselves into trouble,

They are
whipt and
sent on their
way.

Then I saw in my dream, That he commanded them to lie down; which when they did, he chased them fore, to teach them *the good way wherein they should walk*: and as he chastised them, he said, *As many as I love, I reprove and chasten; be zealous, therefore, and repent (m)*. This done, he bids them go their way, and take good head to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing;

Come hither, you that walk along the way,
See how the Pilgrims fare that go astray:
They catch'd are in an intangled net,
'Cause they good counsel lightly did forget:
'Tis true, they rescu'd were, but yet you see
They're scourg'd to boot: let this your caution be.

Now, after a while, they perceived afar off one coming softly, and alone, all along the highway to meet them. Then said CHRISTIAN to his fellow, Yonder is a man

(m) Though God does not disinherit his children, Yet he will visit their sins with rods, and their iniquities with scourges; and this is all the effect of fatherly love. When he frowns and hides his face from his children, he alters not his love, but varies his method of acting towards them. When he chastises them it is with a view to imbitter sin, which he hates, and to make them more conformable to his own holy image, which he loves. Happy afflictions indeed, when this is all the fruit of them to take away sin.

man with his back towards *Zion*; and he is coming to meet us.

HOPE. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up to them. His name was ATHEIST, and he asked them whither they were going?

CHR. We are going to mount *Zion*.

Then ATHEIST fell into a very great laughter (n). He laughs at them.

CHR. What is the meaning of your laughter?

ATHEIST. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travail for your pains.

CHR. Why, man? Do you think we shall not be received? They reason together.

ATHEIST. Received! there is no such place as you dream of in all this world.

CHR.

(n) We need not go far to find the ATHEIST. Persons of this stamp are to be found every where. All sin is practical atheism. What is sin but a casting off our allegiance to God as creator and benefactor? What is sin, but a denial of his holy perfections, and consequently a striking at his very being? Such atheists we all come into the world, affecting independency, and living without God in the world. And though this inward atheism is in a good measure subdued by converting grace in the children of God; yet they feel the remains of it in their hearts, which causes them great perplexity, and too often darkens their faith in eternal things.

CHR. But there is in the world to come.

ATHEIST. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city these twenty-years, but find no more of it than I did the first day I set out.

CHR. We have both heard, and believe that there is such place to be found.

The Atheist takes up his content in this world.

ATHEIST. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you!) I am going back again, and will seek to refresh myself with the things that I then past away, for hopes of that which I now see is not.

Christian proveth his brother.

CHR. Then said CHRISTIAN to HOPEFUL, his companion, "Is it true which this man has said?"

Hopeful's gracious answer.
2 Cor. v. 7.

HOPE. Take heed, he is one of the flatterers; remember what it has cost us once already for our hearkening to such kind of fellows. What! no mount Zion? Did we not see from the Delectable-mountains the gate of the city (o)? Also, are we not
now

(o) The tastes and manifestations, which the Lord gives his people of his goodness, and of his glory which shall be revealed, are of singular service against destructive errors. Thus the weakest of them are qualified to slight the most specious objections

now to walk by faith? Let us go on, said HOPEFUL, lest the man with the whip overtake us again.

Remembrance of former chastisements, is a help against present temptations.

You should have taught me that lesson, which I will round you in the ears withal:

Cease, my son, to hear the instruction that causeth to err from the words of knowledge:

Prov. xix. 27.

I say, my brother, cease to hear him, and let us believe to the saving of the soul.

Heb. x. 39.

CHR. My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, and that *no lie is of the truth.*

The fruit of an honest heart.

1 John ii. 12.

HOPE. Now I do rejoice in hope of the glory of God. So they turned away from the man, and, he laughing at them, went his way.

I saw then in my dream, that they went until they came into a certain country, whose air naturally tended to make one drowzy, if he came a stranger into it.

They are come to the enchanted ground.

And here HOPEFUL began to be very dull and

Hopeful begins to be drowzy, Christian keeps him awake.

tions of proud reasoning infidels. Perhaps they cannot in a way of argument answer all their cavils; but they have experienced the truth, they have seen, heard, felt and tasted the word of life, and will not be disputed out of their spiritual senses.

and heavy to sleep (p); wherefore he said unto CHRISTIAN, I do now begin to grow so drowzy that I can scarcely hold open my eyes: let us lie down here, and take one nap.

CHR. By no means, said the other, lest sleeping we never awake more.

HOPE. Why, my brother? *Sleep is sweet to the labouring man*; we may be refreshed, if we take a nap.

CHR. Do you not remember, that one of the Shepherds bid us beware of the *enchanted ground*? He meant by that, that we should beware of sleeping; wherefore 1 Thes. v. 6. *let us not sleep as others do, but let us watch and be sober.*

He is thankful.

HOPE. I acknowledge myself in a fault: and had I been here alone, I had by sleeping run the danger of death. I see it is Eccles. iv. 9. *true that the wise man saith, Two are better than one.* Hither hath thy company been

(p) The enchanted ground may signify the world in general, a state of outward prosperity, a long interval from conflicts and temptations; or a season when churches and professors are exempted from sharp persecution. On one or other of these accounts too many sleep in the present day, some to their great loss, some to their ruin. At such a time it is a mercy to have a faithful prudent friend, with whom we can have free communication in the things of God. And it is very useful frequently to look back, and remind one another of the steps by which the LORD drew us to himself. This subject has a happy tendency to revive our spirits, when we feel ourselves growing drowzy and dull in the way.

been my mercy; and thou shalt have a good reward for thy labour.

CHR. Now then said CHRISTIAN, to prevent drowziness in this place, let us fall into good discourse.

HOPE. With all my heart, said the other.

CHR. Where shall we begin.

HOPE. Where God began with us: but do you begin if you please.

CHR. I will sing you first a song.

When saints do sleepy grow, let them come hither, The dreamer's note.
And hear how we two Pilgrims talk together:

Yea, let them learn of us in any wise

Thus to keep ope' their drowzy slumb'ring eyes.

Saints fellowship, if it be manag'd well,

Keeps them awake, and that in spite of hell.

CHR. Then CHRISTIAN began, and said, I will ask you a question. How came you to think at first of so doing as you do now? They begin at the beginning of their conversion.

HOPE. Do you mean, how came I at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

CHR. What things were they?

HOPE. All the treasures and riches of the world. Also I delighted much in rioting, Hopeful's life before conversion.

Rom. vi.

21, 22, 23.

Eph. v. 6.

rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul (q). But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved FAITHFUL, that was put to death for his faith and good living in *Vanity-fair*, that *the end of these things is death*. And that *for these things sake the wrath of God cometh upon the children of disobedience*.

CHR. And did you presently fall under the power of this conviction?

HOPE. No, I was not willing presently to know the evils of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Hopeful at first shuts his eyes against the light.

CHR.

(q) While the unconverted sinner is sleeping the deadly sleep of sinful security, dreaming of happiness in the vain amusements of sense; the divine Spirit, by his powerful energy on his mind, convinces the sinner that they are but vain shadows passing away as a dream: that nothing is durable but what is eternal; that while he is amusing himself with dreams of happiness, he is slumbering on the very edge of the infernal pit. Thus roused he sets himself to repent and reform; repeated unsuccessful trials however convince him he is without strength. When wearied and disappointed by fruitless endeavours, CHRIST with his righteousness and glorious fulness being revealed in him by the Spirit, becomes a joyful discovery, and being emptied of self he gladly casts himself wholly on CHRIST for all.

CHR. But what was the cause of your carrying of it thus to the first workings of God's Spirit upon you?

HOPE. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine own companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Reasons of his resisting the light.

CHR. Then, as it seems, sometimes you got rid of your trouble.

HOPE. Yes, verily; but it would come into my mind again, and then I should be as bad, nay worse than I was before.

CHR. Why, what was it that brought your sins to mind again?

HOPE. Many things; as,

1. If I did but meet a good man in the streets; or (q),

When he had lost his sense of sin, what brought it again.

2. If

(r) Though sinners affect to despise the believer, their hearts secretly stand in awe of him, provided his character be consistent and exemplary; but they are hardened by the conduct of a half-professor, whose religion chiefly lies in talking and hearing. By reason of these the way of truth is evil spoken of. And even some sincere christians lose

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2. If I have heard any read in the Bible; or,
3. If mine head did begin to ach; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others.
8. But especially when I thought of myself, that I must quickly come to judgment.

CHR. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

HOPE. No, not I; for then that got faster hold of my conscience; and then, If I did but think of going back to sin, (though my mind was turned against it) it would be double torment to me.

CHR. And how did you then?

HOPE. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

CHR. And did you endeavour to mend?

HOPE. Yes; and fled from, not only my sins, but sinful company too, and be-

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

took lose much of that reverence they would otherwise command, by improper compliances with the world, and a want of that exactness and circumspection, which it is both their duty and honour to observe. The honour of our calling is intrusted to us, and we should watch and pray to maintain a uniform conduct, because of our observers.

took me to religious duties; as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others too much here to relate.

CHR. And did you think yourself well then?

HOPE. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformation.

Then he thought himself well.

CHR. How came that about, since you was now reformed?

HOPE. There were several things brought it upon me, especially such sayings as these: *All our righteousnesses are as filthy rags. By the works of the law no man shall be justified. When ye have done all these things, say, We are unprofitable servants:* with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are filthy rags; if by the deeds of the law no man can be justified; and if when we have done all we are unprofitable servants, then it is but folly to think of heaven by the law. I farther thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if this old debt stands still in the book uncrossed, the shopkeeper may sue him for it, and cast him into prison, till he shall pay the debt.

Reformation at last could not help, and why. Isa. lxiv. 6. Gal. ii. 16. Luke xvii. 10.

His being a debtor by the law troubled him.

CHR.

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CHR. Well, and how did you apply this to yourself?

HOPE. Why I thought thus with myself, I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments; but how shall I be freed from the damnation that I brought myself in danger of by my former transgressions?

CHR. A very good application; but, pray go on.

His espying
bad things in
his best du-
ties troubled
him.

HOPE. Another thing that hath troubled me ever since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of what I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

CHR. And what did you then?

This made
him break
his mind to
Faithful,
who told him
the way to
be saved.

HOPE. Do! I could not tell what to do, till I broke my mind to **FAITHFUL**; for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

CHR. And did you think he spake true?

HOPE.

HOPE. Had he told me so, when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; and now, since I see my own infirmity, and the sin which cleaves to my best performances, I have been forced to be of his opinion.

CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that *he never committed sin*.

HOPE. I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.

CHR. And did you ask him *what man* this was, and how you must be justified by him?

HOPE. Yes, and he told me it was the LORD JESUS, that dwelleth on the right hand of the most high: and thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang upon the tree. I asked him further, "How that man's righteousness could be of that efficacy, as to justify another before God?" And he told me, "He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed, if I believed on him."

At which he started at present.

Heb. x.

Rom. iv.

Col. i.

1 Pet. i.

A more particular discovery of the way to be saved.

CHR.

He doubts of
acceptation.

CHR. And what did you do then?

HOPE. I made many objections against my believing, for that I thought he was not willing to save me.

CHR. And what said FAITHFUL to you then?

Matt. xi.

28.

He is better
instructed.

HOPE. He bid me go to Him, and see. Then I said, It was presumption.

He said, No; for I was invited to come. Then he gave me a book of JESUS's inditing, to encourage me the more freely to come;

Matt. xxiv.

25.

Psaln xcv.

6.

Dan. vi. 10.

Jer. xxix.

12, 13.

and he said concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. Then I asked him, What I must do when I came? And

he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal Him to me. Then I asked him further, How I must make my supplica-

Exod. xxv.

22.

Lev. xvi. 9.

Num. xi. 7.

8.

Heb. iv. 6.

tion to him? And he said, Go, and thou shalt find him upon a mercyseat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him, that I knew not what to say when I

He is bid to

pray.

came. And he bid me say to this effect:

"God be merciful to me a sinner, and make

"me to know and believe in JESUS

"CHRIST; for I see, that if his righ-

"teousness had not been, or I have not

"faith in that righteousness, I am utterly

"cast away. LORD, I have heard that

"thou art a merciful God, and hast or-

"dained that thy Son JESUS CHRIST

"should be the Saviour of the world:

"and

"and moreover, that thou art willing to
 "bestow upon such a poor sinner as I am
 " (and I am a sinner indeed :) LORD, take
 "therefore this opportunity, and mag-
 "nify thy grace in the salvation of my
 "soul, through thy Son JESUS CHRIST?"

Amen.

CHR. And did you do as you were bid-
 den?

HOPE. Yes, over, and over, and over. *He prays.*

CHR. And did the Father reveal the
 Son to you?

HOPE. Not at first, nor second, nor
 third, nor fourth, nor fifth; no, nor at the
 sixth time neither.

CHR. What did you do then?

HOPE. What! why I could not tell
 what to do.

CHR. Had you not thoughts of leav-
 ing off praying?

HOPE. Yes; and a hundered times *He thought
 twice told. to leave off
 praying.*

CHR. And what was the reason you
 did not?

HOPE. I believed that that was true, *Durst not
 which hath been told me, to wit, That leave pray-
 without the righteoufness of this CHRIST, ing, and
 why?*

all the world could not save me; and there-
 fore thought I with myself, If I leave off,
 I die, and can but die at the throne of
 grace. And withal this came into my

mind, *If it tarry, wait for it; because it* *Hab. ii. 3.*
will surely come; and will not tarry. So I

continued

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continued praying, until the Father shewed me his Son.

CHR. And how was he revealed unto you?

Eph. i. 18,
19.
CHRIST is
revealed to
him and
how.

HOPE. I did not see him with my bodily eyes, but with the eyes of mine understanding: and thus it was. One day I was very sad, I think sadder than at any one time of my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but *hell*, and the everlasting damnation of my soul, suddenly, as I thought, I saw the LORD JESUS look down from heaven upon me, and saying, *Believe on the LORD JESUS CHRIST, and thou shalt be saved.*

Acts xvi.
30, 31.

2 Cor. xii.
9.

John vi. 35.

But I replied, "LORD, I am a great, a
" very great sinner:" And he answered,
My grace is sufficient for thee. Then I said,
But LORD, what is believing? And then
I saw from that saying, [*He that cometh to
me shall never hunger, and he that believeth
on me shall never thirst*] that *believing* and
coming was all one; and that he that came,
that is, ran out in his heart and affections
after salvation by CHRIST, he indeed be-
lieved in CHRIST. Then the water stood
in mine eyes, and I asked further, "But,
" LORD, may such a great sinner as I am,
" be indeed accepted of thee, and be
" saved by thee?" And I heard him say,

John vi. 16.

*And him that cometh to me I will in no wise
cast out.* Then I said, "But how, LORD,
" must

CHRIST *came into the world to save sinners.* 1 Tim. i.

and rose again for our justification: He loved us, and washed us from our sins in his own blood: he is a mediator betwixt God and us: he ever liveth to make intercession for us.

From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his father's law, and in submitting to the penalty thereof, was not for himself, but "For him that will accept it for his salvation, and be thankful." And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of JESUS CHRIST.

CHR. This was a revelation of CHRIST to your soul indeed: but tell me particularly what effect this had upon your spirit?

HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: it made me see, that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own

M ignorance.

ignorance. For there never came a thought into my heart before now, that shewed me so the beauty of JESUS CHRIST: it made me love a holy life, and long to do something for the honour and glory of the name of the LORD JESUS: yea, I thought that if I had now a thousand gallons of blood in my body, I could spill it all for the sake of the LORD JESUS(s).

Now I saw in my dream, that HOPEFUL looked back and saw IGNORANCE, whom they

(s) Faith in CHRIST, as he is revealed in the Scriptures, brings a new discovery of God to the soul; it gives a view of him as the just God, and the Saviour. This faith works a kindly sorrow for sin, and most of all for pardoned sin; shews us the matchless beauty of EMANUEL'S person and offices, and inspires us with a love of holiness, and an earnest desire to glorify him in life and in death. Whosoever finds those marks wrought within him, though in ever so small a measure, may be assured that his faith is genuine, and that he is passed from death unto life. But let it be remembered, that though the LORD leads all his people to a knowledge of the same truths, yet he does not work upon them all in the same way. Many have by grace attained to an assured confidence in God's mercy through CHRIST, and have been rooted and grounded in his love by faith, who cannot give such an account of the season and manner of their conversion as HOPEFUL here does. Enquiring souls are apt to limit the *holy one of Israel*; and think they cannot be right unless their experience tallies with what they have heard of others. Wherever there is a real dependance upon CHRIST, an hatred of sin, and an earnest desire after holiness, there certainly is a work of grace upon the soul.

they had left behind, coming after: look, said he to CHRISTIAN, how far yonder youngster loitereth behind?

CHR. Ay, ay, I see him; he careth not for our company.

HOPE. But I trow it would not have hurt him, had he kept pace with us hitherto.

CHR. That is true, but I will warrant you he thinketh otherwise.

HOPE. That I think he doth; but however, let us tarry for him. [*So they did.*]

Young Ignorance comes up again.
Their talk.

Then CHRISTIAN said to him, "Come away, man, why do you stay so behind?"

IGNOR. I take my pleasure in walking alone, even more a great deal than in company, unless I like it better.

Then said CHRISTIAN to HOPEFUL, (but softly) "Did I not tell you he cared not for our company?" But however, said he, come up and let us talk away the time in this solitary place. Then directing his speech to IGNORANCE, he said, Come, how do you? How stands it between God and your soul now?

IGNOR. I hope well; for I am always full of good motions, that come into my mind to comfort me as I walk (*t*).

Ignorance's hope, and the ground of it.

CHR.

(*t*) IGNORANCE grounded his hope and comfort on his good thoughts, whilst he was totally destitute of the answer of a good conscience through the resurrection of JESUS from the dead. The self-righteous legalist knows no happiness, but what

THE PILGRIM'S PROGRESS.

CHR. What good motions? Pray tell us.

IGNOR. Why, I think of GOD and heaven.

CHR. So do the devils and damned souls.

IGNOR. But I think of them, and desire them.

CHR. So do many that are never like
 Prov. xxviii. 29. *The soul of the sluggard desires, and bath nothing.*

IGNOR. But I think of them, and leave all for them.

CHR. That I doubt: for to leave all is a very hard matter; yea, a harder matter than many are aware of (u). But, why,

arises from himself. The real Christian knows no happiness, but what flows from faith in CHRIST. The former raises all his expectations of salvation from his frames and feelings, from something done by him, or wrought in him; whilst the latter grounds all his hopes of final felicity on what CHRIST has done and suffered, rejoicing only in him, and having no confidence in the flesh.

(u) *Unless a man forsake all, and follow me, says CHRIST, he cannot be my disciple.* How ready are our hearts on hearing this, to cry out, *This is a hard saying, who can bear it?* It is an easy thing to say we have left all for CHRIST, but very few are found in the practice of self-denial, and patient bearing the cross of CHRIST; yet this is the test of a true disciple. The truly sincere will be most jealous over their own hearts, will be afraid of making any secret reserve, and be daily looking up to GOD for help and strength; praying with the Psalmist, *Search me, O LORD, and try me, and examine the ground of my heart, &c.*

or by what art thou persuaded that thou hast left all for God and heaven.

IGNOR. My heart tells me so.

CHR. The wise man says, *He that trusts his own heart, is a fool.*

IGNOR. This is spoken of an evil heart, but mine is a good one.

CHR. But how dost thou prove that?

IGNOR. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

IGNOR. But my heart and life agree together, and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together.

IGNOR. My heart tells me so.

CHR. "Ask my fellow, if I be a thief?" Thy heart tells the so! except the word of God beareth witness in this matter, other testimony is of no value.

IGNOR. But is it not a good heart that has good thoughts? and is not that a good life, that is according to God's commandments?

CHR. Yes, that is a good heart that hath good thoughts; and that is a good life that is according to God's commandments: but it is one thing indeed to

THE PILGRIM'S PROGRESS.

have these, and another thing only to think so.

IGNOR. Pray, what count you good thoughts, and a life according to God's commandments?

CHR. There are good thoughts of divers kinds; some respecting ourselves, some GOD, some CHRIST, and some other things.

What are
good
thoughts,

IGNOR. What be good thoughts respecting ourselves?

CHR. Such as agree with the word of GOD.

IGNOR. When do our thoughts of ourselves agree with the word of GOD?

CHR. When we pass the same judgment upon ourselves which the word passes. To explain myself: the word of GOD saith of persons in a natural condition, *There is none righteous, there is none that doth good.* It saith also, *That every imagination of the heart of man is only evil, and that continually.* And again, *The imagination of man's heart is evil from his youth.* Now then, when we think thus of ourselves, having a sense thereof, then are our thoughts good ones, because according to the word of GOD.

Rom. iii.
10.
Gen. viii.
21.

IGNOR. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life.

life (x). But let me go on. As the word passeth judgment upon our hearts, so it passeth judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

IGNOR. Make out your meaning.

CHR. Why, the word of God saith that man's ways are crooked ways, not good, Psal. cxxv. but perverse: It saith, they are naturally 5. out of the good way, that they have not Prov. ii, 15. known it. Rom. iii. Now when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation thus think, than hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

IGNOR. What are good thoughts concerning God?

CHR. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large: but to speak of him in reference to us, then we have right thoughts of God, when we think

(x) Mr BUNYAN well observes, we never begin to have a good thought, till we think badly of ourselves, and have a true discovery of our utter ungodliness, as we are described in the word of God.

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think that he knows us better then we know ourselves, and can see sin in us when and where we can see none in ourselves: when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

IGNOR. Do you think that I am such a fool as to think God can see no farther than I? or, that I would come to God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in CHRIST for justification.

CHR. How! think thou must believe in CHRIST, when thou seest not the need of him! thou neither seest thy original nor actual infirmities, but hast such an opinion of thyself and of what thou dost, as plainly renders thee to be one that did never see a necessity of CHRIST's personal righteousness to justify thee before God. How then dost thou say, I believe in CHRIST?

IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

The faith of
Ignorance.

IGNOR. I believe that CHRIST died for sinners, and that I shall be justified before
GOD

God from the curse, through his gracious acceptance of my obedience to his law. Or *thus*, CHRIST makes my duties, that are religious, acceptable to his Father by virtue of his merits, and so shall I be justified (y).

CHR. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is no where described in the word.

2. Thou believest with a false faith, because it taketh justification from the personal righteousness of CHRIST, and applies it to thy own.

3. This faith maketh not CHRIST a justifier of thy person, but of thy actions; and of thy person, for thy actions sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for *true justifying faith* puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto CHRIST's righteousness: (which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God, but

(y) The language of IGNORANCE exactly agrees with the fashionable divinity, which is retailed in most of our modern pulpits. They do not in words reject the Redeemer's righteousness; but by the terms and conditions which they enjoin, in reality they make it of none effect.

but his personal obedience to the law, in doing and suffering for us what that required at our hands.) This righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

IGNOR. What, would you have us trust to what CHRIST in his own person hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for, what matter how we live, if we may be justified by CHRIST's personal righteousness from all, when we believe it (z)?

CHR. IGNORANCE is thy name; and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what *justifying righteousness* is, and as ignorant how to secure thy soul through the faith of it from the heavy wrath of God. Yea, thou also art ignorant

(z) The doctrines of grace have in all ages been objected to as opening a door to licentiousness. Let the Apostle reply to this objection. The grace of God hath appeared to all men; teaching us, *That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly.* This grace being clearly manifested in the understanding, and cordially received into the heart, does not tolerate us to live as we list, as IGNORANCE here supposes. Quite the reverse. It renders every duty of holiness, which would otherwise be irksome, yea impracticable, both easy and pleasant.

rant of the true effects of saving faith in this righteousness of CHRIST, which is to bow and win over the heart to God in CHRIST, to love his name, his word, ways, and people; and not as thou ignorantly imaginest.

HOPE. Ask him if ever he had CHRIST revealed to him from heaven?

IGNOR. What! you are a man for revelation! I do believe that what both you and all the rest of you say about that matter, is but the fruit of distracted brains.

Ignorance
jangles with
them.

HOPE. Why man! CHRIST is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the father reveals him to them.

IGNOR. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

He speaks
reproachful-
ly of what he
knows not.

CHR. Give me leave to put in a word: you ought not to speak so slightly of this matter: for this I will boldly affirm, (even as my good companion hath done) that no man can know JESUS CHRIST but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon CHRIST, if it be right, must be wrought by the exceeding greatness of his mighty power; the working of which faith, I perceive, poor IGNORANCE, thou art ignorant of. Be awakened then, see
thine

Matt. xi. 28.

1 Cor. xi. 3.

Eph. i. 18,

19.

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thine own wretchedness; and fly to the LORD JESUS; and by his righteousness; which is the righteousness of GOD, (for he himself is GOD) thou shalt be delivered from condemnation.

The talk
broke up.

IGNOR. You go so fast, I cannot keep pace with you: do you go on before; I must stay a while behind.

Then they said,

Well IGNORANCE, wilt thou yet foolish be
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stoop, do not fear;
Good counsel taken well secures; then hear.
But if thou yet shalt slight it, thou wilt be
The loser, IGNORANCE, I'll warrant thee.

Then CHRISTIAN addressed himself thus to his fellow:

CHR. Well, come my good HOPEFUL, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and IGNORANCE he came hobbling after. Then said CHRISTIAN to his companion, I am much grieved for this poor man; it will certainly go hard with him at the last.

HOPE. Alas! there are abundance in our town in his condition, whole families, yea, whole streets, and that of Pilgrims too; and if there be so many in our parts,
how

how many, think you, must there be in the place where he was born?

CHR. Indeed the word saith, *He hath blinded their eyes, lest they should see, &c.* But now we are by ourselves, What do you think of such men? Have they at no time, think you, convictions of sin, so consequently fears that their state is dangerous?

HOPE. Nay, do you answer that question yourself, for you are the elder man.

CHR. Then I say, sometimes, as I think, they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

HOPE. I do believe, as you say, that fear tends much to mens' good, and to make them right at their beginning to go on Pilgrimage. The good use of fear.

CHR. Without all doubt it doth, if it be right: for so says the word, *The fear of the LORD is the beginning of wisdom.* Job xxviii. 28.

HOPE. How will you describe right fear? Psal. cxi. 10. Prov. i. 7. chap. ix. 10.

CHR. True or right fear is discovered by three things (a): Right fear.

i. By

(a) The Author makes a good distinction betwixt that fear of the LORD, which is a fruit of the Spirit, and that slavish fear, which arises from selfish considerations, and instead of leading to CHRIST, keeps the soul at a distance from him.

1. By its rise, it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of CHRIST for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word and ways; keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

HOPE. Well said; I believe you have said the truth. Are we now almost got past the *incanted ground*?

CHR. Why, art thou weary of this discourse?

HOPE. No verily, but that I would know where we are.

CHR. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear are for their good, and therefore they seek to stifle them.

HOPE. How do they seek to stifle them?

1. In general.

CHR. 1. They think that those fears are wrought by the devil, though indeed they are wrought of God; and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, when, alas! for them, poor men that they are! they have none at all,

2. In particular.

and

Why ignorant persons do stifle convictions.

and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

HOPE. I know something of this myself; before I knew myself, it was so with me^(b).

CHR. Well, we will leave, at this time, our neighbour IGNORANCE by himself, and fall upon another profitable question.

HOPE. With all my heart, but you shall still begin.

CHR. Well then, did you know about ten years ago one TEMPORARY in your parts, who was a forward man in religion then? Talk about one Temporary.

HOPE. Know him! Yes, he dwelt in *Graceless*, a town about two miles off of *Honesty*, and he dwelt next door to one *TURNBACK*. Where he dwelt.

CHR.

(b) By the remembrance of their own mistakes, and the workings of their hearts in the times of ignorance, believers are enabled to account for the workings of the hearts of others. A faithful experienced minister, while he sets forth what has passed in his own mind, holds up a glass, in which others may see their faces; and though a perfect stranger to them, some are constrained to say, *He told me all things that I have done.*

He wasto-
wardly once.

CHR. Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.

HOPE. I am of your mind, for, my house not being above three miles from him, he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see, it is not every one that cries, LORD, LORD.

CHR. He told me once, that he was resolved to go on Pilgrimage, as we go now; but all on a sudden he grew acquainted with one SAVESELF, and then he became a stranger to me (c).

HOPE. Now since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

CHR.

(c) Though there is no conversion without conviction of sin, there may be strong convictions, which do not issue in conversion. Unless sin be hated in itself, as well as the just consequences of it feared, it will retain its dominion in the soul. The truth of God's word may in a measure be apprehended without a saving change; but its beauty, goodness, and suitableness can only be discovered by that divine light, which is an infallible token of salvation. Without this light, the strongest effects, of external means, and the most promising appearances will, sooner or latter, wither and come to nothing. That dangerous companion SAVESELF will, like BARABBAS the robber and murderer, be preferred to CHRIST.

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CHR. It may be very profitable, but do you begin.

HOPE. Well then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth: wherefore they naturally return to their own course again; even as we see the dog that is sick of what is eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind, (if we may say a dog has a mind) but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about and licks up all; and so it is true which is written, *The dog is turned to his own vomit again.* Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell; as that sense of hell, and fear of damnation chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

Reasons why
towardly
ones go back.

2 Pet. ii. 2.

2. Another reason is, they have slavish fears that do over-master them; I speak now of the fears that they have of men:

For

Prov. xxix.
2.

For the fear of men bringeth a snare. So then though they seem to be hot for heaven so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible: therefore when they have lost their sense of hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they look not to see their misery before they come into it, though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore when once they are rid of their awakenings about the terrors, and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

CHR. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore

therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the halter; not that he hath any detestation of the offence, as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

HOPE. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

CHR. So I will willingly.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come. How the apostate goes back.

2. Then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, &c.

3. Then they shun the company of lively and warm christians.

4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have espied in him) behind their backs (*d*).

6. Then

(*d*) When a professor, instead of humbling and bemoaning himself for his own miscarriages, shews

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then being hardened, they shew themselves as they are. Thus being lanced again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the Pilgrims were got over the *enchanted ground*, and entering into the country of *Beulah*, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every

Isa. lxii. 4.
Cant. vii.
10, 11, 12.

a busy and captious spirit, is quicksighted in observing, and severe in censuring the blemishes and faults of others, it is a bad sign. A gracious heart finds enough to do at home, and though it cannot but mourn for what it sees amiss abroad, will, from what it feels within, learn compassion and tenderness; will hope the best, and make all due allowances for the power of temptation, and the weakness of human nature.

every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore it was beyond the valley of the *shadow of death*, and also out of the reach of Giant DESPAIR, neither could they from this place so much as see *Doubting-castle*. Here they were within sight of the city they were going to; also here met them some of the inhabitants thereof: for in this land the *Shining Ones* Angels, commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed: yea, here, *As* Isa. lxii. 5. *the bridegroom rejoiceth over the bride, so did their GOD rejoice over them.* Here they had no want of corn and wine; for in this Ver. 8. place they met abundance of what they had sought for in all their Pilgrimage. Here they heard voices from out of the city, loud voices, saying, *Say ye to the* Ver. 11. *daughter of Zion, Behold, thy Salvation cometh! Behold, his reward is with him!* Here all the inhabitants of the country called them, *The holy people, the redeemed* Ver. 12. *of the LORD, sought out, &c (e).*

Now,

(e) Methinks we cannot but congratulate the happy Pilgrims, who are now got safely over the *enchanted ground*, and entering into a new region of delights. The country was called *Beulah*, which signifies, "Thy land shall be married." Here the Pilgrims were favoured with the most delightful manifestations of CHRIST's conjugal love to his church,

Now, as they walked in this land they had more rejoicing than in parts more remote

church, and were assured of their interest in it. The air of this country was sweet and pleasant: no damps arose from sin and Satan to obstruct the breathings of their souls in the sweet exercise of prayer. Here the singing of birds was heard continually; grateful hymns, and spiritual songs were sent up incessantly to their GOD and SAVIOUR. They saw every day the flowers appear in the earth; in the once rude and barren soil of their hearts the seeds of grace matured by the enlivening rays of the Sun of righteousness, opened into fair and pleasant flowers. *They heard the voice of the Turtle in the land;* the heavenly mystic dove, the holy Spirit of God applied the comfortable promises to their souls. In this delightful region the glorious Sun of righteousness, having dispersed all the clouds of doubts and fears, shone upon their souls with the most refreshing splendor. Here they had by faith communion with the innumerable company of angels, and the marriage contract, which was made at their first conversion, was renewed, and ratified to the joy of their hearts. And lastly, CHRIST and the precious promises in him, were their meat and drink; so that they were abundantly satisfied with the plenteousness of his house, and drank of his pleasures as out of a river. It is true all God's people are not thus highly favoured in the latter stages of their Pilgrimage, and many reasons may be assigned why they are not; but, Reader, if thou desirest to spend thy latter days in the land of *Beulah*, remember the path of duty is the path of safety, and mostly of comfort too; take good heed of the note of the way, use all diligence to make thy calling and election sure; and watch, labour and pray that thou mayest maintain a conscience void of offence towards God and man, and thou wilt have good reason to hope that the experience of these happy Pilgrims will be thine own.

mote from the kingdom to which they were bound; and drawing nearer to the city yet, they had a more perfect view thereof: it was built of pearls and precious stones, also the streets thereof were paved with gold; so that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, CHRISTIAN with desire fell sick; HOPEFUL also had a fit or two of the same disease: wherefore here they lay by it a while, crying out because of their pangs; *If you see my beloved, tell Him that I am sick of love (f).*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now as they came up to these places, behold the gardener stood in the way, to whom the Pilgrims said, Whose goodly vineyards and gardens are these? He answered, they are the king's, Deut. xxiii, 24. and are planted here for his own delight, and also for the solace of Pilgrims. (g):

(f) Happy souls, who, the nearer they approach to the heavenly goal, find their desires more enlarged, their affections more spiritual, and their souls more aspiring after the enjoyment of CHRIST in his kingdom. O may this be the lot of all thy children, that when they are removing from this clay tenement, their spirit freed from every intanglement, may soar on the wings of ardent love and desire, to the Redeemer's breast, beyond the reach of sin and Satan for evermore.

(g) The LORD has such a respect to his church, and the ordinances of his own appointment, that
he

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so the gardener had them into the vineyards, and bid them refresh themselves with dainties; he also shewed them there the king's walks and arbours, where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the Gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak (*b*).

So I saw that when they awoke, they addressed themselves to go up to the city. But as I said, the reflection of the sun upon the city (for the city was pure gold) was

he says of Zion, the Gospel church, *This is my rest for ever, here will I dwell, for I have a delight therein.* And of ordinances it is said, *The King is held in the galleries;* where he vouchsafes to meet his people, and to bless them with assurances of his love, and causes them to foretaste heavenly joys.

(*h*) The wine of the everlasting Gospel causes the lips of professors, reposing themselves in the LORD, as *Psalms cxvi. 7.* to speak. It makes them to speak in the praise of CHRIST and his grace, and to declare the great things which God has done for them. And those souls who drink the largest draughts of this wine, are most frequent in magnifying CHRIST, and exalting the riches of his grace.

was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

Rev. xxi.

28.

1 Cor. iii. 18.

These men asked the Pilgrims whence they came? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way? And they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

CHRISTIAN then and his companion asked the men to go along with them, so they told them that they would: But, said they, You must obtain it by your own faith. So I saw in my dream that they went on together till they came in sight of the gate.

Now I farther saw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight therefore of this river the Pilgrims were much stunned, but the men that went with them, said, "You must go through, or you cannot come at the gate."

The Pilgrims then began to inquire if there was no other way to the gate; to which they answered, "Yes, but there

Death is not welcome to nature, though by it we pass out of this world into glory.

1 Cor. xv.

51, 52.

Angels help

us out com-

fortably

through

death.

to reach the hour of

death.

“hath not any, save two, to wit, ENOCH
 “and ELIJAH, been permitted to tread
 “that path, since the foundation of the
 “world, nor shall until the last trumpet
 “shall found.” The Pilgrims then (es-
 pecially CHRISTIAN) began to despond
 in their minds, and looked this way and
 that, but no way could be found by them
 by which they might escape the river.
 Then they asked the men if the waters
 were all of a depth? They said, No, yet
 they could not help them in that case:
 “For, said they, You shall find it deep-
 “er or shallower, as you believe in the
 “King of the place (i).”

Now, now look how the holy Pilgrims ride,
 Clouds are their chariots, angels are their guide;
 Who would not here, for HIM all hazards run,
 That thus provides for his, when this world's
 done?

They then addressed themselves to the
 water, and entering, CHRISTIAN began to
 sink, and crying out to his good friend
 HOPEFUL, he said, *I sink in deep waters:*
 the

(i) Christians overcome their last enemy, death,
 by the word of their testimony, and by the blood
 of the Lamb, by a believing application of the Re-
 deemer's merits; so that as their faith is weak or
 strong in him, who has conquered death in his own
 person, their triumph over it will be proportiona-
 bly little or great. But through the grace of
 CHRIST, the weakest will get safely through the
 river, though not so comfortably as the strong.

the billows go over my head, all the waves go over me. Selah (k).

Then said the other, "Be of good cheer, my brother, I feel the bottom, and it is good." Then said CHRISTIAN, Ah! my friend, *The sorrow of death hath compassed me about*; I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon CHRISTIAN, so that he could not see before him. Also here he in a great measure

Christian's conflict at the hour of death.

(k) CHRISTIAN, though supposed to be the most experienced and established believer, is represented as most shaken and alarmed at the approach of death. This is judiciously designed, not that it is always, or frequently the case, but because it is so sometimes. When the LORD so appoints, it is doubtless for the instruction of the living. We are ready to look upon an eminent christian, as having something peculiarly excellent, and inherent in himself; and are apt to form our expectations as if we thought he *deserved* to die comfortably. But the LORD is not a debtor to sinful man. The best have defilement in them sufficient to terrify them, if faith is clouded, and the enemy is permitted to approach. By such examples, we are taught the necessity of disclaiming every thing, as the ground of hope in a dying hour, but the blood and righteousness of JESUS, and his faithfulness to his promise. But though a dying believer may meet with darkness in his passage, it is usually dispersed, and the light returns before his departure. LORD strengthen our faith in thy precious promises; if it is thy blessed will, let our setting sun be serene, if otherwise, help us to say, thy will be done; when our flesh and our hearts fail, be thou the strength of our heart, and our portion for ever. Amen.

sure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.

HOPEFUL therefore here had much ado to keep his brother's head above water, yea, sometimes he would be quite gone down, and then ere a while he would rise up again half dead. HOPEFUL did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but CHRISTIAN would answer, "It is you, it is you they wait for; you have been HOPEFUL ever since I knew you." "And so have you," said he to CHRISTIAN. Ah, Brother! said he, surely if I was right, he would now rise to help me, but for my sins he hath brought me into the snare and left me. Then said HOPEFUL, My brother, you have quite forgot the text, where it is said of the wicked, *There is no bands in their death,*

death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men (1). These troubles and distresses that you go through in these waters, are no sign that God had forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that CHRISTIAN was in a muse a while. To whom also HOPEFUL added these words. *Be of good cheer, JESUS CHRIST maketh thee whole:* and with that CHRISTIAN brake out with a loud voice, O, I see him again! and he tells me, *When thou passest through the waters, I will be with thee; and through the rivers,*

Christian delivered from his fears in death. Isa. xlii, 2.

(1) We ought not always to draw conclusions concerning a person's state, from the manner of his death. Hypocrites may go down to the grave with a lie in their right hand, in a confident expectation of eternal life, and yet be disappointed. IGNORANCE soon got over the river, and without half the difficulty which CHRISTIAN and HOPEFUL met with; he was ferried over in the boat of VAIN-HOPE; but when he began to knock at the gate in expectation of entrance into the heavenly city, he was denied admission. He had no certificate, no faith in CHRIST to produce, as the real Pilgrims had, and therefore could not enter in through the gates into the city. On the other hand the true christian's sun may seem to set in darkness, and yet rise in realms of everlasting day, to illuminate a new horizon, and never to go down any more. Let us therefore judge nothing before the time.

THE PILGRIM'S PROGRESS.

river, they shall not overflow thee (m). Then they both took courage, and the enemy was after that as still as a stone, until they were got over. CHRISTIAN therefore presently found ground to stand upon, and so it followed, that the rest of the river was but shallow; but thus they got over.

The Angels do wait for them so soon as they are passed out of this world.

They have put off mortality.

Now upon the bank of the river on the other side, they saw the two *shining men* again, who there waited for them: wherefore being come out of the river, they saluted them, saying, *We are ministring spirits sent forth to minister to those that shall be heirs of salvation.* Thus they went along toward the gate. Now you must note, that the city stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms (n); they had likewise

(m) CHRISTIAN, though in great distress, is delivered from all his unbelieving doubts by faith in the promise; faith in CHRIST is only efficacious to calm our fears, and to support us in the agonies of death. If we believe that Jesus died and rose again, death loses its horror, its ghastly face is changed, he comes with a smiling countenance, the messenger of love. For though *the sting of death is sin, and the strength of sin is the law*, yet JESUS has redeemed us from the curse of the law, by being made a curse for us, and consequently has disarmed death of its mortal sting. Therefore thanks be to GOD, who giveth us the victory through our LORD JESUS CHRIST.

(n) The angels, who assiduously attend the heir of salvation through life, remit not their guardian care

likewise left their *mortal garments* behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds: they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the *shining ones* was about the glory of the place, who told them, that the beauty and glory of it was *inexpressible*. *There*, said they, *is* Heb. xii. 22, *mount Zion, the heavenly Jerusalem, the innu-* 23, 24. *merable company of angels, and the spirits of* Rev. ii. 7, *just men made perfect.* You are going now, and *iii. 4.* said they, to the *paradise of God*, wherein you shall see the *tree of life*, and eat of the never-fading fruits thereof; and when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see Rev. xxii. 7. again such things as you saw when you were in the lower region upon the earth; to care in death. Angels surround his bed ready to receive his departing soul, and bear it on their wings through the region of the air (safe from evil spirits) to the paradise of God. Jesus, the God of angels, stands ready to welcome him to his bosom, and place him at his right hand on a throne of glory.

Isa. lvii. 12,
and vi. 14.

to wit, sorrow, sickness, affliction, and death, *For the former things are passed away.* You are now going to ABRAHAM, ISAAC, and JACOB, and to the Prophets, men that God *hath taken away from the evil to come*, and that are now resting upon their beds, each one walking in his righteousness.

1 John iii.
2.

The men then asked, What must we do in the holy place? to whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers and tears, and sufferings for the king by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the *holy ONE*, *for there you shall see Him as He is.* There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the *mighty ONE*. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy places after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with *the KING of glory*; when he shall
come

come with sound of trumpet in the clouds, as upon *the wings of the wind*, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men; you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him.

1 Thes. iv.
13, 14, 16,
17.
Jude 14.
Dan. vii. 9,
10.
1 Cor. vi.
2, 3.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two *shining ones*, "These are the men that have loved our LORD, when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy." Then the heavenly host gave a great shout, saying, *Blessed are they that are called to the marriage-supper of the LAMB.* Rev. xix. 9.
There came out also at this time to meet them, several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted CHRISTIAN and his fellow with ten thousand welcomes from

from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round about on every side; some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions) continually sounding as they went with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to CHRISTIAN and his brother how welcome they were into their company, and with what gladness they came to meet them.

And now were these two men, as it were, in heaven before they came at it; being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the city itself in view, and thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever; O! by what tongue or pen can their glorious joy be expressed! thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold,

gold, *Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city* (o). Rev. xxi. 14.

Then I saw in my dream, that the shining men bid them call at the gate; the which when they did, some from above looked over the gate, to wit, ENOCH, MOSES, and ELIJAH, &c. to whom it was said, "These Pilgrims are come from the city of *Destruction*, for the love that they bear to the King of this place." And then the Pilgrims gave in unto them each man his certificate, which they had received in the beginning; those therefore were carried into the King, who when he had

(o) *Blessed are they that do his commandments* (his new commandments of faith and love, 1 John iii. 22.) *that they may have a right to the tree of life, &c.* That is, either that their right may be made evident, according to that word, *Ye are my friends, ye evidence yourselves to be so, if ye do whatsoever I command you*; or it may signify a right of meetness and not a right of merit, a right of merit we have not in ourselves but in CHRIST, and that is established in justification through his righteousness imputed to us by faith. A right of meetness must be wrought in us, and communicated unto us from CHRIST, by the regenerating and sanctifying influences of his Spirit. And this all the children of God in a greater or less degree, are made partakers of. Faith in CHRIST, as the LORD our righteousness, and love to the brethren for the truth's sake dwelling in them, are the distinguishing marks and evidences of a true disciple, and as such will be kindly taken notice of by the Judge at the great audit.

had read them, said, "Where are the
 "men?" To whom it was answered,
 "They are standing without the gate."
 Isa. xvi. 2. The King then commanded to *open the*
gate, that the righteous nation, said he, that
keepeth truth may enter in.

Now I saw in my dream, that these two
 men went in at the gate; and lo, as they
 entered, they were transfigured; and they
 had raiment put on that shone like gold.
 There was also several that met them with
 harps and crowns, and gave them to them;
 the harps to praise withal, and the crowns
 in token of honour. Then I heard in my
 dream, that all the bells in the city rang
 again for joy; and that it was said unto
 them *Enter ye into the joy of our LORD.*
 I also heard the men themselves, that they
 Rev. v. 13, sang with a loud voice, saying, *Blessing,*
 34. *honour, and glory, and power, be to Him that*
sitteth upon the throne, and to the Lamb for
ever and ever.

Now, just as the gates were opened to
 let in the men, I looked in after them,
 and behold *the city shone like the sun; the*
streets also were paved with gold, and in them
 walked many men with crowns on their
 heads, palms in their hands, and golden
 harps to sing praises withal.

There were also of them that had wings,
 and they answered one another without in-
 termission, saying, *Holy, holy, holy is the*
LORD. And after that, they shut up the
 gates;

gates; which when I had seen, I wished myself among them.

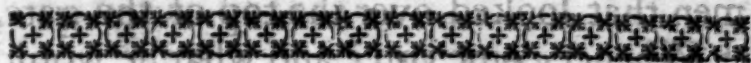
Now while I was gazing upon all these things I turned my head to look back, and saw IGNORANCE coming up to the river side: but he soon got over, and that without half the difficulty which the other two men met with (*p*). For it happened that there was then at that place one VAIN-HOPE, a ferry-man, that with his boat helped him over; so he, as the other, I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered

Ignorance comes up to the river, and Vain-hope ferries him over,

(*p*) It is both amazing and grievous to see with what calmness and composure, many go out of the world, who give no evidence to the last of their having a good hope through grace. A vain hope they have, and it keeps them quiet till death fixes them in an unalterable state. Perhaps this is spoken of to their praise after they are gone, and it is supposed they must have been right, because they died in peace. But if the Scripture is true, and they, who being ignorant of the righteousness of CHRIST, and destitute of that faith, which is wrought by the power of the HOLY GHOST, do yet die in peace, it is because their eyes are blinded, and their hearts hardened, and they perish with a lie in their right hand. Beware, Reader, of mistaking the form of godliness for the power, lest, when you expect admittance into heaven, you are forced to have your portion with hypocrites and unbelievers.

nistered to him: but he was asked by the men that looked over the top of the gate, "Whence come you? and what he would have?" He answered, *I have eat and drank in the presence of the King, and he has taught in our streets.* Then they asked him for his certificate, that they might go in and shew it to the KING; so he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the KING, but he would not come down to see him, but commanded the two *shining ones* that conducted CHRISTIAN and HOPEFUL to the city, to go out and take IGNORANCE and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw on the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of *Destruction*. So I AWOKE, AND BEHOLD IT WAS A DREAM.





T H E
PILGRIM'S SONG.

I.
FROM *Egypt* lately freed
By the Redeemer's grace,
A rough and thorny path we tread
In hopes to see his face.

II.
The flesh dislikes the way,
But faith approves it well,
This only leads to endless day,
All others lead to hell.

III.
The promis'd land of peace
Faith keeps in constant view,
How diff'rent from the wilderness
We now are passing through?

IV.
Here often from our eyes,
Clouds hide the light divine;
There we shall have unclouded skies,
The Sun will always shine.

V. Here

THE PILGRIM'S SONG.

V.

Here griefs, and cares, and pains,
 And fears distress us fore ;
 But there, eternal pleasure reigns,
 And we shall weep no more.

VI.

LORD pardon our complaints,
 We follow at thy call;
 The joy prepar'd for suff'ring saints
 Will make amends for all.

F I N I S.

